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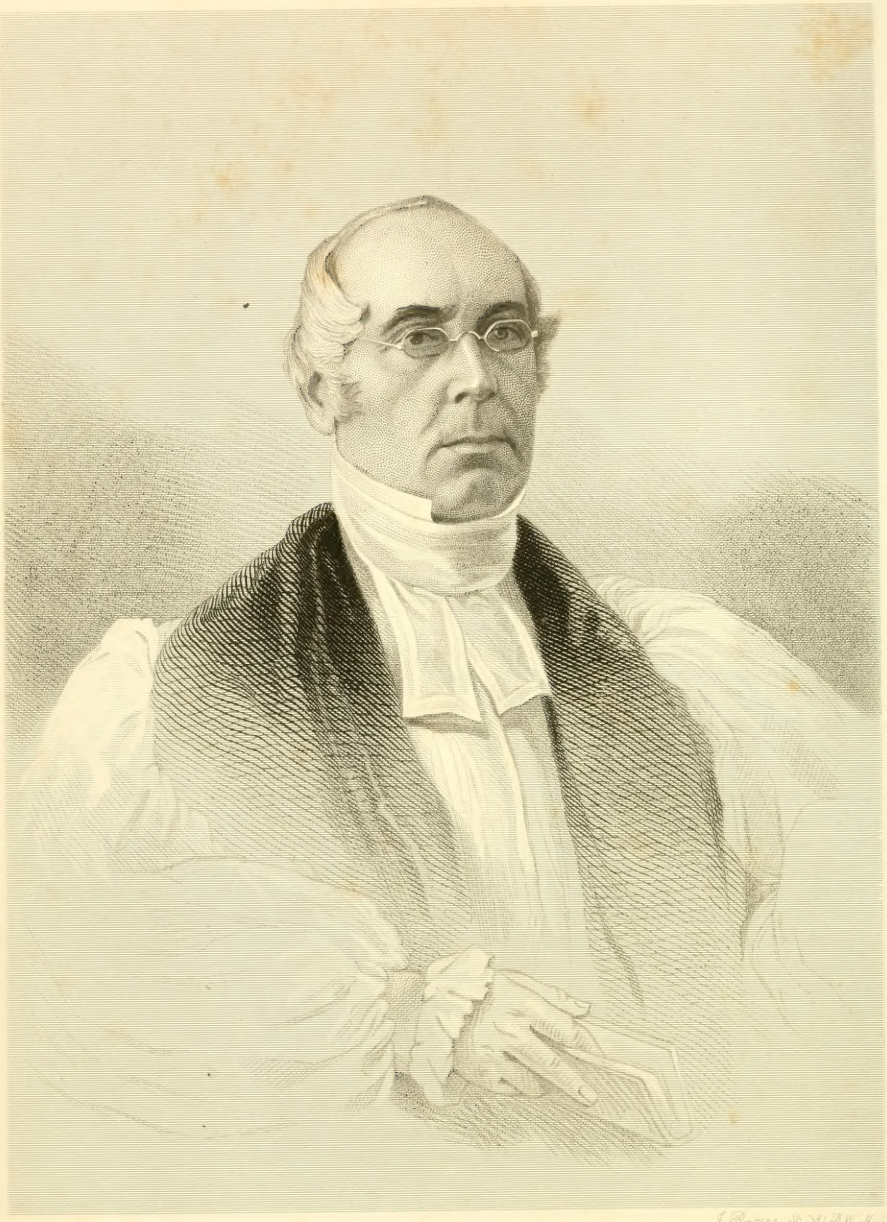

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John P. Kennedy

New York, D. Appleton & Co.

A Memorial Volume.

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THIRTY-FOUR SERMONS:

BY THE

RT. REV. JONATHAN MAYHEW WAINWRIGHT, D.D., D.C.L.,

PROVISIONAL BISHOP OF THE DIOCESE OF NEW YORK.

EDITED BY HIS WIDOW

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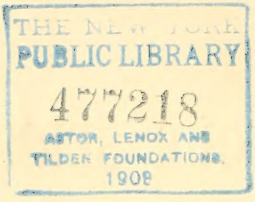

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THIS

"MEMORIAL VOLUME"

IS

Dedicated to

PETER WAINWRIGHT,

ONLY BROTHER OF THE AUTHOR OF THE SERMONS.

THE TWO WERE UNITED, THROUGH LIFE,

IN THE CLOSEST BONDS OF SYMPATHY AND AFFECTION;

AND TO THE LAST, ON EARTH,

A BROTHER'S LOVE ADMINISTERED TO THE WANTS

OF THE DYING SAINT.

A. M. W.

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PREFACE.

The Sermons of Bishop Wainwright contained in the present volume (with two exceptions*) have been taken from the large number of manuscripts, which were left by the lamented author at his death, to all appearance just as they had been rapidly penned by him for the immediate service of the pulpit in the regular discharge of his duties, from week to week.

Under the constant pressure of parochial work and care,—always interested and engaged in the general service and business of the Church,—never permitting himself to be absent from his place, when he could possibly attend at the meeting of any Society, Board of Trustees, or Committee of which he was a member,

* These are the Sermons on page 114 and on page 147, which were printed under the author's supervision; one in the year 1828, the other in 1835.

Dr. Wainwright could in general devote but little time to the preparation of the sermon written in the closet. The true expression, the completeness, and the finish of the composition, he very often—perhaps commonly—left for the sermon to be preached from the pulpit.

These manuscripts then, especially with their further privation of the graceful, impressive manner, and the commanding presence of the living speaker, could not be expected faithfully to portray what he truly was,—one of the most distinguished preachers in the American Church.

Therefore in presenting to the Church this memorial, they who have it in charge feel deeply the difficulty and delicacy of what they are doing, and the responsibility for it, to which they will be held. They do not know that the Bishop, could he have been consulted, would have given his consent to the publication of any one of these discourses; and they do know that if consenting, he never would have suffered them to go to the press, without the most full and severe revision. Alas! his instructions and aid we could not have · and it became the task of friendship and affection to answer, as in the circumstances it might best be answered, the demand not to be disregarded, of the many who had known and loved him during his life, for some such memento as this volume is designed to give. A few manuscripts have been

selected, of sermons written at different periods of his ministry, and have been prepared for the press, not of course as he would have selected and prepared them, for that could not be done by another—but as carefully as possible,—and they are now published, not with the expectation of representing to *strangers* the learned divine, or the eloquent pulpit orator,—nor of illustrating his plans and habits of doctrinal and practical teaching, and his fidelity in following the Church, from year to year, in her annual round of services; thus preaching the Gospel in its fulness, rightly dividing the Word of Truth, "and giving to every man his portion of meat in due season;" but as a remembrancer to his friends,—to those who have known him long and well,—in whose hearts the slightest touch of the chord of association and sympathy, cannot fail to awaken clear and beautiful memories of the man, the Christian, the friend, the pastor,—gentle and honorable and faithful in his life, and sublime in his martyr-like death.

As a preacher, Bishop Wainwright was distinguished for elegance, and grace of style and manner; but he was even more distinguished for simplicity and directness of thought and speech. He affected none of the obscurity which some call "*depth*"; nor did he lose himself and his hearers in boundless abstractions, and consider it "*breadth*" of thought. With true

humility, sometimes, perhaps, running into excess, as any ruling principle or feeling is apt to do, he studiously avoided subjects which he deemed too high, either for the grasp of his own mind, or for the direct practical instruction of the humblest portion of his flock. This is illustrated by an anecdote which his friends have heard him relate of himself in connection with the late Daniel Webster:

"During my residence in Boston," said Dr. Wainwright, "Mr. Webster, several times in the course of our frequent conversations, suggested subjects which he wished to hear treated from the pulpit, and I have taken advantage of the suggestion. On one occasion he said to me with more than common earnestness, 'There is one text which I have often thought of as opening a grand subject, and I should like to hear it treated.' 'What is that, Mr. Webster?' Turning to me with his eye kindling under his overhanging brow, and speaking slowly in his deep tremulous tone, he said, '*There is one lawgiver.*' I replied: 'It is a noble subject, and I will write upon it for next Sunday.' 'You cannot.' 'Why? it is but Wednesday, and I shall have ample time.' 'You cannot; that sermon will cost you the best fortnight's labor you ever undertook.' I thought, nevertheless, that I could accomplish the design; and upon returning to my study, I undertook it, dwelling upon it and making notes. But the

more I meditated, the larger grew the subject, and I put myself seriously to the task for the remainder of the week. Saturday came, and the mighty idea had stretched beyond my narrow grasp; and I gave the subject up for the time, saying to myself, Hooker has bent that bow, and Webster could, were he to try, but I cannot."

Now his very appreciation of the greatness of the theme, here unconsciously shown, is an evidence that in his humility he underrated his power to grasp it. Many an inferior man would, without hesitation, have essayed the bow of Ulysses, and to his life's end would probably have told the story of his success in bending it. The real difficulty presented to Dr. Wainwright, no doubt, was that of adapting the treatment of such a theme to his habitual manner of seeking, in every thing he uttered from the pulpit,—the instruction and the edification of the plainest among the people. His tastes, formed and disciplined under a profound sense of the duties of his office, led him to a different class of subjects; and when several years afterwards his friend, Washington Irving, suggested to him as a text the words, "*My son, give me thy heart*," which, although not really inferior in its demands upon intellectual resource and power, to the text proposed by Mr. Webster, was yet more within the range of his ordinary meditations. Without difficulty, and in a

very short time, the excellent sermon was prepared, which is to be found on the 315th page of this volume.

It is believed that in whatever other aspect the sermons here printed may fail to portray the preacher, this feature of humility, of simplicity, and of practical directness, will be clearly seen. And it is also believed that this is the feature which the preacher himself would have chosen to be the chief and prominent one in any and every memorial of him upon earth. Surely it is "his witness in Heaven, and his record on High," that "in simplicity and godly sincerity" he preached the Gospel of the common salvation.

This "Memorial Volume" owes its title to a suggestion of an old and particular friend of Bishop Wainwright, the venerable Bishop of Connecticut.

The Memoir is from the pen of another old and tried friend, the Bishop of New Jersey.

The Funeral Address, now published by special request, was preached by an associate and fellow-laborer, whose respect and affection for the Bishop were the growth of an almost daily intercourse of twenty years.

The work of conducting the volume through the press, was committed to the Rev. Dr. J. A. Spencer, who, with filial reverence, has faithfully devoted his excellent taste and judgment to its accomplishment.

And the publication is hallowed to every true heart by the tender and ever-watchful care and oversight of one, whose all of life is bound up with the sacred memory of the departed.

E. Y. H.

New York. *Easter Even*, 1856.

ADDRESS

DELIVERED AT THE FUNERAL OF

The Right Rev. Jonathan M. Wainwright, D.D., D.C.L.

IN TRINITY CHURCH, N. Y., ON THE 23D OF SEPTEMBER, 1854,

BY EDWARD Y. HIGBEE, D.D.

A BURDEN is laid upon me this day heavier than I can bear. My own spirit is not yet schooled to the weight of this affliction. How can I then, my Brethren, speak as your teacher and your comforter? Could personal grief and anguish be suppressed—could I for the time forget that my faithful affectionate friend, my associate and companion of many years lies there upon the bier!—could the mind be arrested and occupied alone by the great public calamity which has befallen us—*the bereavement of the Church in the death of the Bishop*—still, so unexpected and so crushing has been the blow, that it must needs benumb and paralyze the sufferer. As one suddenly hurled from some high cliff into the sea, I only hear the confused mournful sounds of death amid the waves, save as those sounds are overborne by God's awful

voice, saying to all human hearts and all human tongues, *Be still! be still!*

Pardon me, then, Brethren, if my words are few, and oh, above all, pardon those few poor words when you find them all inadequate to the scene and the occasion.

How utterly vain, this day, seem all human plans and hopes and expectations. Even in the best things, where the aim and the motive are true and wise, as when faithful men and charitable men conscientiously and earnestly devise good for humanity, for religion, and for the Church, how often does a higher power mysteriously interpose, confounding all their counsels, apparently bringing to nought all their purposes, and teaching them that *God alone reigneth.*

Two short years ago, this Diocese of New York, deeply afflicted for a long time in having been deprived of the services of her chief pastor and head, succeeded in electing one of her most eminent Presbyters to the office of Provisional Bishop. Sound in the faith of Christ, of godly conversation, true to the principles of the Church, of indefatigable, self-sacrificing habits of industry, of gentlest, most courteous manners, of the kindest, most conciliating, most charitable spirit, an accomplished scholar and gentleman, tried by the test of time, proved worthy by the good report of those who had best known him from youth to age, Jonathan Mayhew Wainwright was chosen to his office amid the congratulations of the Church at large, not only in the United States, but in England, and with the highest anticipations, on the part of the great body of the clergy and laity of this Diocese, of the prosperity and peace of the Church which, under the divine blessing, would be the result of their choice.

His nearest friends, particularly, knew that these anticipations were well founded. They believed in his disposition and his will to use his all of strength in the service of his high calling. They had observed what that strength was,

physical as well as intellectual. They knew his remarkable powers of labor and of endurance. They had long known his persevering parochial diligence. They had marked in him that constant devotion to a round of duties which would be likely, even in early life, to break down the bodily if not the mental energies of an ordinary man.

It is true, that the habit of his life was to seek instruction and refreshment in a varied and liberal range of study—that no department of letters, or of the arts, was without interest to him—that in the highest circles of learning, taste and refinement, no one was more welcome than he,—and that strangers to him sometimes did not understand how entirely these studies, tastes and habits were made subservient to a single end, namely, his faithful ministry of the Gospel. And it is also true, that he was known as a *social* man—cheerful, and genial, and joyous, in the midst of the friends who delighted to gather around him at his hospitable home and elsewhere. And this, too, led strangers often to mistake his character. For he did not "disfigure his face that he might appear unto men to fast" He did not ostentatiously enumerate and proclaim to every one he met the accomplished or anticipated varied and weary labors of the preceding or succeeding hours—his presence punctually, at the precise time, wherever his public duties called him—his habitual rising to his work before the dawn of day—his midnight vigils of business, of study, and of devotion—his intervening visits in sunshine and in storm, far and near, through the streets and lanes of the city, to the cellars and the garrets of poverty, misery, sickness and death. His nearest friends and associates, together with the objects of his care, alone knew these things. And well did they know the thoroughness with which he made all the requirements of his sacred office, from the least to the greatest, the business and the pleasure of his life.

Again, his friends knew how in him the character of the true Christian and that of the true patriot seemed to be united and blended into one. They knew his views of the relation which the Church bears to the advancing prosperity of this new country, and of the duties of the Church arising out of that relation.

He claimed and he sought for the Church the same progress which distinguishes our land at large. He favored no empirical ideas of progress, such as would set aside or change established principles or divine institutions, but a progress which, keeping ever in view the spirit, the temper, the disposition of the time, the place and the people, would adapt its *administration* of spiritual truth to the present *reality* and rational prospect of things, at the same time preserving inviolate its allegiance to the unchangeable laws and ordinances of our God and Saviour—a progress which would ever place Christianity in the van of civilization—which would make answer to the resounding axe of the hardy pioneer with the voice of the morning and the even song of prayer and praise and thanksgiving to "the Lord our strength and our Redeemer"—a progress which, when the rich men of the world are changing the prairies and the forests into great cities, would overshadow those cities with the benign spirit of the everlasting Gospel, and plant therein, in every square and street, schools, and hospitals, and temples of the living God—a progress which cries to any Church found lagging behind the mighty march of her enterprise, "Woe unto thee! Thy candlestick shall be removed out of its place!"—and which to this land and nation is ever uttering the solemn admonition, "It is as a Christian country alone that thou art to fulfil thy high destiny, and to maintain thy place among the nations of the earth: it is through the Church of God in the midst of thee—it is through the truth and charity of the Gospel, implanted in the hearts and controlling the lives of thy

children, that thou art to become 'the last and the noblest offspring of time.'"

Again, above all, we believed Dr. Wainwright to be one who never, in theory or in practice, separated the doctrines and institutions of Christ from the charity of Christ. Naturally kind and benevolent, the excellent gifts of nature were elevated into Christian principles; and he understood, and acted upon the understanding, that the doctrines, and ordinances, and discipline of the Gospel were given for good, and not for evil; for peace, and not for strife; for humility, and not for spiritual pride; for edification, and not for destruction; to make man gentle, and forbearing, and merciful, and forgiving, to his fellow man; to "set the desolate in families," and "to satisfy the poor with bread;" to raise up the fallen, and not to crush him into a lower depth; to reform the erring, and not to become an instrument of persecution to him; to restore the sinner to forgiveness and peace, and not to bind him hopelessly over unto death.

He preached Christ, not as calling down fire from Heaven upon offenders, whether in faith or practice, but as "all the day long stretching forth his hands to a disobedient and gainsaying people."

A steadfast defender of the institutions of the Church, he yet remembered that those institutions were given only for the good of humanity—that they were made for man and not man for them—and therefore he cherished and defended and applied them, never in a sectarian spirit, or in a sectarian manner, but in their divine and catholic meaning, as they were fitted to heal, to comfort, and to save. His disposition was to be no man's enemy on account of any difference of opinion, or even of faith. He treated no man harshly, or bitterly, or vindictively, because he deemed him a bad Churchman, or even a bad Christian; but patiently, consid-

erately, tenderly, that he might lead him to become a better Christian and a better man.

We saw him in this light, and we believed that he was a true servant of Him who was manifested not for the despair but the hope, not for the death but for the life, of the world; in humility, and fear, and love,—a representative of Him who "doth not afflict willingly nor grieve the children of men"—a true minister of "the faithful and compassionate High Priest who is touched with a feeling of our infirmities" —a true Missionary of Him who came to "seek and to save that which was lost." We believed that the charity of Christ, the end and aim, the substance and reward of Christ's religion was in his heart, and that for the diffusion of that charity far and wide in the Church, he would "labor unto death."

And has it not been so? Have not these anticipations been fulfilled? I need not attempt to portray him to you, my Brethren, in the glorious light of the two years of his Episcopate. The record of what he has been, and of what he has done, of the meekness and humility with which he has borne his great office, of the full and free offering of himself, body, soul and spirit, upon the altar of its service, of labors unsurpassed since the days of the Apostles, is known to you all. And the fruits of what he has been and of what he has done, the fruits of truth and peace, will remain in the hearts of thousands of the old, the young, the rich, the poor, the clergymen and the laymen of this Diocese. And now look upon him where pale and silent he lies wrapped about "with grave-clothes." There is the result of his work to himself! *He has labored unto death!* No, no! that is not the result to him. This day a crown of life is given to the laborer unto death. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

One of the morning papers of this city, yesterday, in announcing his death used the following touching words—"Since the period of his election he has known but little rest. We have often seen him wrapped in an ample cloak, waiting in severe storms the arrival of conveyances to take him to and from the city. The clergy respected him, the laity supported him, his friends honored and loved him."

"Waiting, waiting, in severe storms." Aye, in every part of the Diocese has he been seen waiting in the summer's heat, and in the winter's cold! No, not waiting, but every where on the great highways, and aside from the thoroughfares of travel, in lonely vales, and along bleak hills, braving the inclement seasons, and wet with the unhealthy dews of night, he has been seen pursuing his way, by any conveyance which might be presented to him, from one distant point to another to visit the populous town, or the humble country church, or the obscure school-house, hastening to bestow his blessing, whether on the "great congregation," or the "two or three gathered together" in God's Name.

No consideration of personal convenience or comfort, no mere weakness and languor and pain, no private interests or social invitations, no anxious remonstrances of his friends, and they have been many, were ever allowed to interfere with his official duties, from the greatest to the least.

My last words to him were an earnest entreaty that in case of his recovery he would abstain from what I considered an excess of labor and self-sacrifice. He replied that he had not been conscious of any excess, but that if it should please God to restore him to health he would try to follow the advice of his friends, and then his mind ran off upon what alone seemed to be of interest to him, his pastoral and Episcopal plans and duties.

Among the minor duties of his office, the last I believe performed by him, was his attendance at a meeting of the

Executive Committee of "The General Sunday School Union." His mortal sickness had even then seized upon him. But though in fever and in pain, he refused to leave his place though the session continued until midnight. On the following evening there was an adjourned meeting of the same Committee. His illness having increased, he was unable to leave his room. He therefore sent a request to the committee, as he wished to meet them, to come to his house. They did so, and there, almost in his chamber of death, he gave his counsels to that most important institution of the Church. "Feed my lambs," therefore, may be considered as the last exhortation that we have heard from his dying lips.

Alas! our "master is taken from our head to-day." The field misses the strong laborer. The shield of the warrior is pierced in the battle. Alas! alas, my brethren! but not for him. His cares, his pains, his conflicts are over. The rough consuming toil, the weary way, the heat and the cold are past. The midnight watcher is relieved. The tempest no more beats upon his head, and the rude wind is still. The good soldier fell with his face to the foe, and with his armor on. The faithful laborer hath gone upward, not deserting the harvest, but bearing his sheaves with him. We, my brethren, are the desolate. His bereaved family are the desolate. Lord God of the widow and the fatherless, do thou comfort and sustain them! We his flock are the desolate. We are left to wonder, and mourn, and tremble under the chastisement of the Almighty.

Brethren, I am not here to interpret for you this bereavement; but perhaps you will permit me to say, that it surely reminds us of a truth which in our self-sufficiency and pride we too commonly forget,—namely, the sovereignty of God, the sovereignty of God alone. It warns us against any undue reliance upon an arm of flesh. "The Lord keepeth the city, or the watchman waketh but in vain." "The Lord

sitteth above the water-floods, and is King for ever." So this day, afar off from the council-chambers, the conventions, and the homes of our wisdom, our wishes, and our affections, doth he design and accomplish our healthful chastisement; and so yonder, even under the apparently destructive pressure of death, "doth he give his beloved sleep." He alone can make "all things work together for good to them that love him." Let us therefore resign ourselves, our wisdom and knowledge, our plans and prospects, our hopes and fears, ourselves, our all, entirely and absolutely into his hands who fulfilleth his own gracious purposes concerning us in his own way, and in his own time.

Again, we are surely taught to renew this day the examination of ourselves, "and that not lightly and after the manner of dissemblers with God." To examine not *our neighbors*, but *ourselves*,—ourselves, every one *himself*, and for himself, individually, and personally, looking to "the plague of his own heart, searching out the sin which God would rebuke and chastise, and in dust and ashes under the rod pleading for pardon, pleading for grace to correct and amend every sinful habit, every harsh and wrong disposition, every imagination and thought and feeling which are not in harmony with the righteousness and truth of the Master whom we serve.

And now, brethren, we are about to perform the last offices for our beloved friend and Bishop. With what fitting memorial shall we honor his closing tomb? Can we do better honor to his memory? can we more really and truly promote our own well-being? nay, can we more earnestly and fully express our faithfulness to his Lord and ours, than by resolving now that we will plant deep upon his grave, with united fraternal hand, the heavenly virtues of charity, peace, and brotherly love? that henceforth, day by day, and year by year, we will tend and cherish the trees of Divine

promise thence arising—fairest of all things that adorn the green earth—until they shall "fill the land, and the hills be covered with the shadow thereof," their fruits increasing and maturing unto eternal life.

And oh, if there be in any heart one germ of unfraternal feeling, root it out and destroy it this day. If there be among us any remaining incarnation of the demon of party strife, bury it in the profoundest darkness of death. Let it lie in the dust and ashes of a sepulchre, from whose doors neither man nor angel shall ever roll away the stone

A SKETCH, IN OUTLINE,

OF THE LATE, LOVED AND LAMENTED,

BISHOP WAINWRIGHT.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful."

It is a pleasing fancy, which the elder D'Israeli has preserved, somewhere, in amber, that portrait-painting had its origin, in the inventive fondness of a girl, who traced, upon the wall, the profile of her sleeping lover. It was an outline, merely. But, love could always fill it up; and make it live. It is the most, that I can hope to do, for my dear, dead, brother. But, how many there are—the world-wide circle of his friends, his admiring diocese, his attached clergy, the immediate inmates of his heart, the loved ones of his hearth—from whose informing breath, it will take life, reality, and beauty.

I never felt, so tenderly, the sacred trust of a surviving friendship, as when Mrs. Wainwright announced to me her

purpose of publishing a Memorial Volume of her husband's sermons: and requested me to furnish the preliminary sketch of my faithful friend, of five and thirty years. In an instant, he was vividly before me: as I saw him, first; and, as I saw him, last. *As I saw him, first*, in 1819, when he had just removed to New York, in the fresh bloom of twenty-seven; alive to every tasteful theme, and every genial impulse: and, yet, sedate and thoughtful, in his youth. And, *as I saw him, last*, when, in the kindness of his heart, he had come, to be with me, at the consecration of Christ Chapel, in Elizabeth: and, hastened, from me, when the service was completed, with his sunniest smile, to resume the work, which he had only intermitted, for my sake; and which, in little more than two months, brought him to a grave, to all, untimely but himself.

> Alas, how life divides itself;
> The left, and the departed:
> Like funeral files, in double rows;
> The dead, the broken-hearted.

Jonathan Mayhew Wainwright was born in Liverpool, England, on the 24th day of February, 1792. Peter Wainwright, his father, was an English merchant, who had established himself, not long after the war of Independence, in the city of Boston. Here, he married Elizabeth, daughter of Jonathan Mayhew, D. D., a Congregational minister. Dr. Mayhew was a descendant of Sir Thomas Mayhew, one of the early settlers of the country, and the first Governor of Martha's Vineyard. He was a Unitarian, in doctrine; and bitterly opposed to Episcopacy. He took an active part, against its introduction, into America; and was engaged, in an extensive controversy, with Archbishop Secker, the Rev. Dr. Thomas Bradbury Chandler, of New Jersey, and others. An anecdote, related by a venerable Presbyter, still spared to the Church, which he has served so long, illustrates well the

relation, which Dr. Mayhew held, toward the Church; and sheds a half-prophetic ray, upon his grandson's course. The Rev. Dr. Eaton, now, more than forty years ago, was dining, with a friend, at Cambridge. In the room, was a portrait of Dr. Mayhew; with an inverted mitre, in one corner. "What a pity," said the guest, "that Dr. Mayhew should have felt such enmity, toward the Church, as to have a mitre, upside down, inserted, in his portrait!" "Oh, well," said the lady of the house, "perhaps his grandson, Jonathan Wainwright, may turn it back, again." "And wear it, himself," said Dr. Eaton, happily. The grandson had then lately graduated, at Harvard University; and had no thought of entering the ministry.

Peter Wainwright had returned to England; and was in business, in Liverpool, when his three children were born. He was, himself, a decided Churchman. Mrs. Wainwright held the theological views of her father. She was a woman of marked intellectual ability, a fine poetic taste, and singular powers of conversation. Jonathan was their eldest child. Eliza was married to Dr. Walter Channing, one of the most eminent physicians of Boston; and is deceased. Peter survives, beloved and respected, by all who know him. The first school, to which Jonathan was sent, was taught by the daughters of the Rev. Mr. Lewin, a Dissenting Minister, in Liverpool. From them, he went to the school of the Rev. Mr. Hughes, a clergyman, at Ruthven, in North Wales. To his instructions and example, he always ascribed his attachment to the Church. No doubt, much was also due, to the influence of his excellent God-mother, Mrs. Hartwell; with whom, he often spent his holidays, at Holyhead.

In 1803, Peter Wainwright returned to America, with his family. Jonathan, then eleven years old, was sent to the Academy, at Sandwich, on Cape Cod; at first, under the

tuition of the Rev. Mr. Burr: and, afterwards, of Mr. Elisha Clapp; under whose direction, he was prepared for College. A letter, written, while here, when but little more than twelve years old, illustrates well the saying, "that the child is father of the man." It is one, of only two, of his boyish letters, that have been preserved. It is addressed to his excellent God-mother, "Mrs. Hartwell, Holyhead, Anglesea, N. Wales, Great Britain," and dated "Sandwich," "August 1st 1804." A boy's chirography and a boy's orthography attest its genuineness.

"Dear Friend, I presume the Corsican upstart has not yet performed his promise, in comeing, to pay you a Visit. I guess, he has got quite sick of the notion; and I think, he did well, in not trying to come, and steal our Good Old English Roast Beef; for, if he does, he will be sure to have his head kicked, for a foot-ball, by the Brave English Volunteers; and our good old English Wooden Walls would send all his little dung-boats, to Davy's Locker, very soon. But, I think, there is not much danger of his comeing; for, Queen Ann's pocket-piece scares him, so, accross the little ditch, that, I believe, he has given over all the notion of it. His threats pass by us, like the idle wind, which we regard not; but, on the other hand, Squire Dibden, with his keen little songs, gives the little gentleman such a shakeing, that I am affraid we shall loosen all his joints, if he has got any; for he is nothing but skin and bone. He is not like our true English Tars; he has no Roast Beef and Plumbpudding, to make him fat; he lives upon nothing but frogs and soup meagre, and a few mice, that he and his friend Talley catch, upon the broken walls of Aristocracy. But, I must conclude, as my pen is very bad. Give my love to Mrs. Jackson, Mr. Jackson, Dr. Lloyd, John Gething, and all my friends there; and tell J. G. that the boat he gave me exceeds all the other boats here, in sailing and handsomeness; and that I shall not

know how to repay his kindness, till summer. I remain your true British friend,

JONATHAN WAINWRIGHT.

P. S. Pray overlook my mistakes, this time, as I am in such a hurry."

"Great Britain, for ever,
For it makes little Bony quiver;
Huzza, huzza."

"Britains strike home;
Huzza, huzza."

Was there ever a more real boy's letter: the "very bad pen," and the "P. S.," to plead "such a hurry," included? And, yet, who that knew him well, does not see all the man, in it: his hearty Britishness; his love of freedom and contempt for tyrants; his genial good humor; his native courtesy; his grateful acknowledgment of any favor; his joyous sense of every enjoyment, however small; his exuberant good nature, so that "a dinner of herbs," with him, would have a relish, which many a sumptuous feast fails to impart; his simple-hearted affectionateness? And, then, his appreciation of the power of music, in his allusion to "Squire Dibden:" a happy confirmation of the wisdom of the Board of Admiralty, in distributing "his keen little songs," among the sailors, as an incentive to patriotism.

The other letter, of his childhood, written four years later, is a fit companion; though it shows great progress, in every way: well written, well spelled; and manly, far beyond sixteen. It is addressed, to his brother, Peter; and is dated, "Sandwich, July 10th, 1808.

"My dear brother, I am very glad, that you have begun to send me a few lines, and hope you will continue to do so. It will not only be very agreeable to me, but also useful to you; as a facility in expressing one's self in literary cor-

respondence is almost indispensably necessary to a merchant, and a very great and necessary accomplishment to a gentleman, who wishes to know more than how to hand a lady into a room. Politeness is, indeed, a very desirable accomplishment; I mean, that politeness which consists in making every body around you comfortable: not that flummery, that excrescence of gentility, that sure indication of an empty, brainless, scull, which bows, and scrapes, and says a thousand pretty things; but is destitute of all that elevates and dignifies human nature, of all that true politeness springing from a good and refined education, which softens the rough and honest coloring of nature. To make a bow, and hand a lady into the room, with propriety, is desirable, and I would have you cultivate it; but, remember, that it will not go down, unless there be the addition of a stock of good sense, with those whose good opinion is worth obtaining. You will also derive great benefit from cultivating chirography, which is an art in the highest degree elegant and useful. I feel very sorry that your taste had not led you to form some acquaintance with Latin and Greek. You would never have repented it. The French language is, still, in your way. Make yourself thoroughly acquainted with that. Be perfectly acquainted with history and geography. I do not know, whether being $2\frac{1}{2}$ years older than you, may give me the title of lecturing you, in this manner. But, I think the title of a brother, anxious for your welfare, may. The reeds, you were so kind as to buy me, answered very well. I am much obliged to you, for your trouble. Have you cleaned the gun? If not, I wish you would. Your affectionate brother, and true friend,

J. Mayhew Wainwright.

I expect another letter soon. Also, one from Ma."

Here, we have, again, the man, anticipated, in the boy:

the sterling good sense; the habitual regard to the favorable opinion of others; the high standard of attainment and accomplishment; the just estimate of education, and, especially, in the classics; the admirable definition and exposition of true politeness, the instinctive practice of which made him, always, a perfect Christian gentleman. The grave eulogy on "chirography" calls to mind many a good-natured rap, on the knuckles, for my shocking bad hand. But, the charm of the letter is its fraternal, almost, paternal, affectionateness; a charm, which beautified his life. I have seen the numerous letters of a life-long correspondence, with his brother, Peter: and I have never seen brotherhood, in more perfect beauty. How truly, in this case, the survivor dies.

From the Academy, at Sandwich, young Wainwright went, in 1808, to Harvard University, at Cambridge; where he graduated, in 1812. Of his College life, no details have been obtained. It is believed, that, during his academic life, he indulged the love of Sacred Music, which was a passion, in him, by acting, gratuitously, as the organist of Christ Church; at which, he worshipped. Soon after his graduation, he was appointed a Proctor of the University, and Instructor in Rhetoric. He held this office, for several years; and discharged its duties, with entire acceptance. The combination, which was, in him, of sterling sense, and exquisite taste, with a fine musical ear, made him eminent, through life, for his effective delivery; and, especially, for the manner, in which, he read the service of the Church. I never knew a better reader. How many hours have I listened to him, with delight, in the early years of our acquaintance. Spenser, Milton, Cowper, Akenside, Gray, came "mended, from his tongue." Not long after he had graduated, he entered the office of the late William Sullivan, Esq., of Boston, as a Student of Law. But, the study was not congenial to his taste; and he abandoned it. Determining to devote his life

to the work of the Sacred Ministry, he became a candidate for holy orders; and pursued his theological studies, chiefly, under the care of the Rev. Dr. Gardiner, Rector of Trinity Church, Boston. In 1814, while thus occupied, he was invited to St. Johns, New Brunswick, to take charge of the Academy; and of the parish, when he should be ordained. He visited the place: but the arrangement failed; and he returned to his office in the University. "You cannot think," he writes to Peter, "how glad I am, to get back." Indeed, in entertaining this proposition, at all, which must have been very distasteful to one, in whom, the social instincts were so strong, he was influenced, by the highest human motives, filial and fraternal affection. "The only thing, that could induce me to stay there," he writes to his brother, "would be, that it should afford a good situation for you, by and by; and for Ma and Eliza." In the year 1816, he was ordered Deacon, in St. John's Church, Providence, Rhode Island, by Bishop Griswold.

His first parish, to which he was called, while yet a Deacon, was Christ Church, Hartford, Connecticut. While here, he was admitted to the Priesthood, by Bishop Hobart; who, in a vacancy of the Diocese, had provisional charge of it: and he was instituted Rector of the Parish, by the same Prelate, on the 29th day of May, 1818. It was his first love; and he was entirely happy, in it. And the more, when the light of human endearment came in, upon his hearth, to brighten, and to sanctify, it. He was married, in August, 1818, to Amelia Maria, the daughter of Timothy Phelps, Esq., of New Haven. She survives him, with eight children. Six went before him, into rest. The closest intimacy, from the fall of 1819, their house always open to me as a home, enables me to say, that a fonder or more faithful wife and mother, I have never known; nor a brighter and happier hearth, or better ordered Christian household. I have spent

no hours more happily, beyond the circle of immediate love, than, by that pastoral hearth. Though but a short time Rector of Christ Church, he made his mark, there. He established the Sunday School. At first, it was in union with others. But, he soon withdrew. He was constant in his personal attendance; and very happy in his instructions to the children. The first Missionary association in the parish was organized by him. And he travelled in Massachusetts, as an agent, to form auxiliary societies. So early was his devotion to Sunday Schools and to Missions.

In the year 1819, the Rev. Thomas Church Brownell, one of the assistant Ministers of Trinity Church, in the city of New York, was chosen Bishop of the Diocese of Connecticut; which, since the death of Bishop Jarvis, in 1813, had continued vacant. To the vacancy, in Trinity Church, thus created, Mr. Wainwright was called, on the 25th day of November, in that year. I have, before me, the letters of Bishop Hobart and Bishop Brownell, addressed, to him, on the subject of his removal, to New York: and they make out a case of clear and imperative duty. He yielded, to it; and went, at once. I was a member of the parish, and a candidate for holy orders; and well do I remember the welcome, which he met, and the acceptance, which he secured. A kindredness of tastes and sentiments, combined with our engagement in the same sacred pursuit, drew us early together, in the closest and most congenial bonds: and, from that time, till the very moment of his death, our friendship ripened and grew mellow. His labors, in this parish were assiduous, and well directed; and conciliated, for him, the highest respect and confidence: while his bland and winning manners, attractive to all, were especially influential with the young.

During his connection, with this mother of our Churches, he declined an invitation to the Rectorship of Grace Church, in New York. But, when the call was repeated, he deemed

it his duty to accept it. This was in 1821. With all the considerations which bound him to the position, which he held, so happily, it was natural, that he should yield to this renewed invitation, to a parish, second to none, but that, with which he was connected, in importance, and influence for good. Trinity Church, with its chapels, was in the nature of a Collegiate Church. The Rector was the Pastor. The assistants, pastors, also; but, of course, in a secondary and limited relation. They preached, in rotation, in the Church and Chapels: and discharged the sacred office, in its important functions, towards the young, the children, the poor, and all the general interests and objects of Christianity, under the direction of the Rector. To a man of Mr. Wainwright's physical and intellectual energy, and of his enlightened and enlarged benevolence, there would be an inevitable feeling of restraint. He was, with all his gentleness and yieldingness, a man of independent mind: and bold and resolute, in action, however mild and affable, in manner. He needed, to make full proof of his ministry, a separate parish. He had it, at Grace Church; and he made it the scene of the most assiduous industry, and of the widest influence. He spent, here, thirteen years of the very vigor and lustihood of his life; from twenty-nine to forty-two. They developed, in him, the fullest and best proportioned manhood. They demonstrated, what a city Pastor can do, who combines sound judgment, with earnestness and zeal. They made a mark, on the whole Church; and they made him, in the eyes of the whole Church, a man of highest mark and likelihood. Very few of our clergy have ever held a position so elevated, so widely regarded, so variously and deeply influential, as Dr. Wainwright, during his Rectorship of Grace Church. It was when he had been there, two years, that the Trustees of Union College conferred, on him, the honorary degree of Doctor in Divinity: as, was, subsequently, done, by his own

Alma Mater, at Cambridge. Of Dr. Wainwright's labors, during this period of his life, I cannot give report, so well, as in the language of one, who was his catechumen and parishioner; and who is such a seal of his devoted ministry, as he may well rejoice in. I speak of the Rev. Dr. Haight; who, every body knows, in wide and varied usefulness, as, in entire and unreserving self-devotion, has no superior, of his order, in the Church. "In addition to the ordinary public duties of the Sanctuary, which he discharged, with fidelity and with fervor, his pastoral course was marked by great attention to other duties; which, at that period, were not universally observed, by that class of Divines, with which he was connected. We refer to the exposition of Holy Scripture, in lectures, especially during the season of Lent; the religious instruction of the young; and the cultivation of a missionary spirit, among the people, at large. In the first of these duties, he was pre-eminently successful. His primary series of lectures, which excited, at the time, great interest, was on the Gospel Narrative, harmonized. To prepare his people, for a more profitable attendance, on his exposition, he made out and printed an outline of the subjects: and advised and encouraged them, to form the Harmony, for themselves; that they might have the very passages before them, on which he lectured, for use, then, and, for reference, afterwards, in their private study, at home. This was done by many of his parishioners; and added much to the interest and value of his instructions. He was remarkably happy, in his lectures: which, though carefully prepared, were not written; and never failed to secure the attention of his auditors. This practice, he continued, to the close of his life, even after his elevation to the Episcopate. The last course, which he delivered, was during the Lent season, following his consecration, in St. John's Chapel, New York. He was attentive to the duty of catechising the lambs of his flock: and always

took a deep interest in the Sunday School. Several of our clergy, who are now occupying prominent positions in the Church, were engaged with him, as catechists, at this period." "In the fulfilment of this part of his pastoral trust, he prepared and preached a course of sermons, on Christian Education; which were so well received by his congregation, that they were published, by request. They were earnest, able, discourses; and well calculated to produce a deep impression, on his auditors. The same feeling, which led him, to be thus careful of the interests of the young, more immediately under his pastoral care, impelled him likewise to seek the welfare of the children of the poor, in his neighborhood. Accordingly, the charity-school of Grace Church was established; and continued, in successful operation, under his auspices." "We referred also to his agency, in the work of Missions. At the period, of which we are now speaking, our Church had not manifested any special interest, in the extension of the blessings of the Gospel, beyond the bounds of her organized dioceses; whether, at home, or abroad. Missions, in the broad, full, sense of the term, was comparatively a strange topic; and, on some accounts, and, in certain quarters, not a popular one.

"The subject, however, had taken hold of the mind and the heart of the Rector of Grace Church; and, when called upon, to preach, before the Directors of the Domestic and Foreign Missionary Society—then, a feeble association, with but *four* missionaries, in the whole field, and a revenue of only *two thousand* dollars—he pronounced a discourse, which electrified the Church; and aided very largely in awakening, in the minds of Churchmen, that higher sense of their responsibilities and duties, which, we trust, has been gaining strength, as years have rolled on." "This eloquent sermon was preached, on Tuesday, May 13, 1828, in St. James' Church, Philadelphia." "Three months after the preaching of this

Missionary Sermon, another, of like character, was preached, by him, in Christ Church, Hartford, on the occasion of forming the African Mission School Society, August 18, 1828; which was also published, at the request of the Directors." "In instructing his parishioners, in their duty, in this great work of spreading abroad the comfortable Gospel of Christ, and in animating them to its performance, he made use, not only of the teaching of the pulpit; but of other modes of access, to their understandings, and their hearts. Among these, was that of missionary meetings for addresses, and other exercises; which, at that time, in New York, were accounted novelties, which were not to be received, without very close scrutiny. In these pastoral labors, in which, to use his own language, 'he found his highest and best pleasures,' among 'a people, with whom, his intercourse was every way delightful; and who received his ministrations with an uniform and affectionate attention, which it was his daily and most ardent prayer justly to deserve;' he passed thirteen years of the prime and vigor of his life." A frequent and familiar inmate of his house, during the whole of this period, I venture to express the belief, that there never was a happier pastoral connection. He had collected an extensive library, admirably chosen. He found, or made, the leisure, amid his numerous and arduous duties, to be much among his books. He cultivated, most ardently, his love for Sacred Music, which was carried to great perfection by his choir: and made it tell, most beneficially, throughout the land, in increased attention, to the subject, in his "Music of the Church." His hearth was the centre of the most refined and generous hospitality. And, strangers, of every clime, were attracted, about him, by his cultivated tastes, his wide and varied information, his elegant manners, and his kind and sympathizing heart. With all this, he was, "in simplicity, a child." A brief run into the country, a visit from

an old friend, a social supper on some cold meat and a potato, would overflow him, with delight.

Two passages of his life, during this happy pastorship, were aside from the even tenor of his way; and out of sympathy with his peace-loving nature. They were controversial, in their character. And they involved a serious difference, with his Bishop. There are few, living, to whom they would, now, recall themselves. Yet, they claim a place, even in this sketch, in outline. His most loving friends need not regret the record. The magnanimity of his concession was more than overpayment of his error. I relate them, in the language of him, to whom I have already expressed my obligation. "There are two subjects," "in connection with Dr. Wainwright's first residence in New York, which deserve a passing notice. His churchmanship was put to the test—and a rather severe one—by the action of his Diocesan, the Rt. Rev. Bishop Hobart, in publicly expressing, in a pastoral letter, his disapprobation of the Clerical Association, of the City of New York, which Dr. Wainwright had joined. On the appearance of the Pastoral, Dr. Wainwright, at once, withdrew, from the Association; giving his reasons, for his action, in a letter to that body. 'The good, anticipated from our Association, is not, in my estimation, so large, in amount, as to make adherence to it a matter of conscience: while the evils of pursuing a measure, in opposition to the promulgated sentiments of the Bishop, and, thus, run the hazard of making it a point of party distinction, are so great, that the duties of Christian humility and forbearance enjoin me to desist.' In the close of his letter, he speaks of his withdrawal, as a painful act; 'a sacrifice, required by a solemn sense of duty.' It may be well, here, to add, that the course, taken, on this occasion, by the lion-hearted Bishop of New York, received the warm, and almost, unanimous approbation of the Clergy and Laity; as a wise measure, looking to the future welfare

of the Diocese and the Church. The other point, to which we alluded, was the connection of Dr. Wainwright, with the New York University. At its inception, he took a decided part, in favor of the new institution: believing, that it could be made—in accordance with the professions of its founders—a University, properly so called. Bishop Hobart, with that sagacity and knowledge of men and things, by which he was so eminently characterised, foresaw, that it would not. Dr. Wainwright, however, under the influence of a naturally sanguine temperament, hoped better things. But, as soon as he saw, that it would only be a rival institution to Columbia College, under a different preponderating religious influence, he withdrew, from his connection, with it. On his elevation to the Episcopate, he was re-elected a Trustee of Columbia College—which office he had resigned, at the period, of which we are now speaking—and zealously devoted himself, so far as he was able, to a vigorous support of its position and influence." In both these cases, there was the same ardent desire to do the highest, and the most extensive, good; the same childlike simplicity of confidence, in the sincerity of others; the same prompt and generous sacrifice of private judgment, to the claims of duty; the same nobility of nature, in acknowledging and retrieving an error. He was a man, whose "failings leaned, to virtue's side."

At the end of those thirteen, years of happiness and usefulness, in the Rectory of Grace Church—alas, no longer of the things, that are!—a change passed over his life. The ancient parish of Trinity Church, in Boston, had been more than a year, without a Rector; and was suffering greatly, from the vacancy. The venerable Bishop of the Eastern Diocese was advanced in years, with gathering infirmities; there were divisions, in sentiment and action, among those of the same household; and there was a general state of unsatisfactoriness, in the Church, in Massachusetts. Under

these circumstances, his prominence in the Church, his eminent success, as a preacher and as a pastor, and his well-deserved reputation as a man of peace, averse to all extremes; and the consideration, peculiarly attractive to Boston people, that he had been a Boston man, directed attention, strongly, to Dr. Wainwright. The urgent call of the Vestry of Trinity Church was seconded and enforced, by several representations, from Clergymen and Laymen, of the highest consideration, in the Church. It seemed to be a call of duty. It was, certainly, a sacrifice. He went. He was welcomed back, to the haunts of his youth, with the utmost cordiality. His old friends rallied, about him. New friends were gathered, to them. The parish was encouraged, and reinforced. A better organ was needed: and he was sent to England, to procure its construction; with a most liberal provision, for his personal expenses, abroad. It was the land of his birth. It was the land of his heart. Scarcely any one ever went abroad, with a better preparation, for the highest enjoyment. Scarcely any one ever more completely realized his most sanguine expectations. His letters, to his beloved wife, run over, with delight. He went, from England, into France, Switzerland and Germany; and returned to Boston, after an absence of eight months. The acquaintances which he formed in England were numerous and valuable. Many of them continued their correspondence with him, till his death. A most interesting result, of his visit to Europe, was the intimate acquaintance, under circumstances of peculiar confidence and tenderness, with the venerable Dean Pearson, the biographer of Claudius Buchanan and of Schwartz, and the friend of Middleton, and Heber, and of all good men. The numerous letters, from this interesting family, show, how completely their American friend was domiciliated, in their hearts. A recent letter, from his son, the Rev. Hugh Pearson, Vicar of Sonning, affords a touching proof of their affec-

tionate respect. It is addressed to Mrs. Wainwright. "It was a great gratification to me, that you should wish to have a memorial of Sonning, to connect with the memory of the dear Bishop. In the repairs of my Church, which were going on, when he was last, in England, the ivy was removed, from the tower. But, we had carefully taken up some roots, from the churchyard wall, which closely adjoins the tower; and packed them in moss. So that I think, they will survive the voyage. I hope you will receive the little-box safely." How beautiful an emblem of the love of Christian hearts, the clinging, climbing ivy; for ever upward, and for ever green.

Dr. Wainwright did not remain long in Boston, after his return, from Europe. His parochial and social relations were, indeed, all that could be desired. But, the chief ground of his removal, there—and so it was distinctly understood, by the Vestry of Grace Church; whose deportment, in a transaction, which cost them such a Pastor, and such a friend, was most generous and graceful—was the promotion of the general welfare of the Church. This was more easy to be desired, than done. His presence was less influential, than had been hoped, in reconciling discordant interests, in the Diocese. And, worst of all, he found himself forced into a position of partisanship, which it had been the yearning of his heart, and labor of his life, always to avoid. After his removal to Boston, some changes had been introduced into the parochial arrangements of Trinity Church, New York; by which a more positive position and definite responsibility were secured, to the assistant ministers, and a pastoral care, in one or other of the Chapels, assigned to each of them. The yearning for him, which was still alive and active, in his old parishioners and friends, led to his being invited, as an assistant minister of Trinity Church; a little more than two years, after he had gone to Boston. He declined the invitation. But, when, a year later, in January, 1838, after fuller

conviction, that the general aim of his removal to Massachusetts, in the pacific influence of his character, upon the unsettled condition of affairs, would not be realized, the invitation was renewed, it was not at all to be wondered at, that it was accepted. And, great as were the regret and disappointment of his Boston parishioners and friends, at losing him, from among them, they acquiesced, in the decision, as justified, by high considerations of duty to the Church, with the same nobility of spirit, as had been manifested, in Grace Church, four years before. In returning to New York, to the Parish, which had brought him, from his first care, eighteen years before, the congregation of St. John's Chapel were, more especially assigned to him; with general duty, in Trinity Church, and both the Chapels. In this connection, he continued seventeen years: laboring most faithfully, most assiduously, most successfully, for the souls, committed to his care; and foremost in every good word and work, whether in his parochial relations, and the promotion of learning and benevolence, in the great city, where his post had been appointed, or in the wider sphere of the diocesan, or general, organization of the Church. The mere enumeration of his more public trusts and duties is appalling. He was, many years, a member of the Standing Committee, of the Diocese of New York. He represented the Diocese, in the General Convention, of 1832. He was Secretary, of the House of Bishops, from 1841, until after his consecration, in 1852. He was, for several years, Secretary of the Board of Trustees of the General Theological Seminary. He was in the direction of Trinity School, the oldest Church-School, in America; of the Society for the promotion of Religion and Learning, in the State of New York; of the New York Bible and Common Prayer Book Society; of the Protestant Episcopal Tract Society; and of the General Sunday School Union, of the Church. These are but some of his ecclesiastical trusts. In

every enterprise for the promotion of Letters, Science, and Art, in every philanthropic enterprise, his was a leading mind, and his an urgent hand. For, he accepted none of these positions, for the mere compliment, which they involved. He engaged in their responsibilities and duties, as a conscientious obligation: and he worked, I personally know, in every one of them, as if he had no other. No one, that did not live with him, could imagine the variety and extent of these labors of love. How, he found time for them, and, yet, neglected no immediate pastoral duty, nor was wanting to any social or domestic claim, would be, to any other, than an inmate of his house, a matter of just surprise. It was by constant, cheerful, systematic industry, on a high religious principle. He was never, in a hurry. He never seemed overburdened. But, he rose early. He laid his work out, carefully. He pursued it, constantly. His heart was in it. It was with him, as it was with Jacob, in the service of his love, for Rachel. In the midst of all this multifarious care and work, how pleasant he was, how playful! Always, time, to be happy, with an old friend. Always, time, to be social, with those whose claims were just, upon his socialness. Always, ready to enter, heart and soul, into any thing, that made for Christian cheerfulness and fellowship. A more delightful companion, in the unreservedness of familiar love, I never knew.

There were those, who, from the moderation and love of peace, which were such marked characteristics of Dr. Wainwright, inferred indifference, in him, to great principles, and a slack Churchmanship. And, there were those, who saw, in him, the man of elegant letters, and the eloquent preacher, without the nerve, the vigor, or the *materiel* for learned disputation, and sharp controversy. An occurrence, during his later residence, in New York, disabused all such. The orator of the New England Society, in New York, at the Anniver-

sary of the landing of the Pilgrims, at Plymouth, in December, 1843, was that eminent lawyer and most eloquent speaker, Rufus Choate, of Massachusetts. In the course of his oration, he had spoken of the Puritan exiles, in the reign of Mary, as having sought an asylum, in Geneva, where "they found a state, without a King, and a Church, without a Bishop:" a sentence, which was received, by the audience, with "long continued, and tumultuous, cheering." At the public dinner, on that day, Dr. Wainwright was called upon, to reply to the toast, "The Clergy of New England." He did so. In the course of his remarks, he repeated the sentence, above quoted; and was interrupted by loud cheers. "Now, Sir," he continued, addressing the presiding officer, "notwithstanding this strong burst of approbation, to the sentiment, were this a proper arena, should even the orator of the day throw down his gauntlet, I would take it up; and say, THERE CANNOT BE A CHURCH, WITHOUT A BISHOP." And, when an eminent Presbyterian Minister, of the city of New York, the Rev. Dr. Potts, addressed a letter, to him, in "The Commercial Advertiser," of that city, calling him to account, for what he had said; and declaring himself ready to debate, with him, the position, that "there cannot be a Church, without a Bishop," Dr. Wainwright promptly replied: "You have seen fit to give me, what I offered, to no one, at the New England dinner, 'a challenge and a defiance.' I quote your words—'I will hold myself to prove, that this proposition' 'is pregnant with innumerable evil consequences, theological, social and civil; and, that it is unscriptural, uncharitable, schismatical, and anti-republican, in its character.' I deny your assertion, in all its length and breadth; and hold myself ready to maintain my denial, the moment you will enable me to do so, by advancing the argument, on which you found your assertion," Here was a trumpet blown, with no "uncertain sound." From that time,

none could doubt, as to the Churchmanship of Dr. Wainwright, or his bravery, or his vigorous ability, or his available and various learning. What Dr. Haight has written, states well the course and issue of the controversy. "On one occasion, only, do we find Dr. Wainwright appearing, as a controversialist: and, then, it is with great credit, to himself, and with honor and advantage, to the Church; whose principles he triumphantly defended. We refer to his letters to the Rev. Dr. Potts, a distinguished Presbyterian Divine, of New York, on the question, whether there can be a Church, without a Bishop. In this controversy, he ably maintained the doctrine of the Church: exhibiting a full acquaintance with the facts of Ecclesiastical History, and an accurate knowledge of the Presbyterian standards, by which, he drove his antagonist off, from the old platform of his denomination, and compelled him to take, substantially, that of the Congregationalists; very much to the chagrin and annoyance of his co-religionists. This controversy attracted great attention, at the time; from the circumstances in which it originated, and from the high reputation which both the combatants enjoyed, as scholars and divines: and was the means, doubtless, under God, of strengthening the position of the Church." It was obvious, at the time of it, that the whole country was deeply interested, in this discussion. The papers of Dr. Wainwright contain conclusive evidence, that it pervaded all sorts and conditions of men, in the letters, which came in to him, from every quarter; encouraging and commending him. The unquestionable ability, which he displayed, was beautifully set off, to those who knew him privately, by his humility and modesty.

A striking illustration of his unwearied industry, and of his zeal in the cause of education, in its best and highest sense, is not generally known. When his eldest daughter had left school, he deeply felt, that her education was not complete;

that the system was imperfect. Under this conviction, he established a class, for young ladies, to be attended, with his own daughters; to carry out a full course, in history, literature and philosophy. It was composed of young ladies, of the highest position and influence. Many of them are, long since, wives and mothers. And, among the stores of his vast and varied correspondence, there are no letters more touching, or more precious, than those, in which, these daughters of the Church express their deep sense of their indebtedness, for his instruction. Nor, was his interest in education, limited, thus. In the absence of the Rev. Dr. Muhlenberg, the admirable Founder and Head of St. Paul's College, from the country, Dr. Wainwright removed his family to Flushing; and took the charge of it. Well, do I remember the day, when, at Mr. Stuyvesant's delightful country-seat, at Belleville, he came, to meet me, to consult me, as to this undertaking. How his heart melted, and his tongue glowed, as he dilated, on the power and value of Christian nurture and training. In truth, his sympathies and tastes were essentially academic; and he would have graced any one of the Colleges, at Oxford, or at Cambridge. His papers contain outlines of many courses of lectures, prepared by him, on various subjects; on History, on Eloquence, on Architecture. He was an elegant and various scholar. And, what does not always go, with scholarship, it set his heart a-glow, so that his words burned.

In the year 1848, he had a severe attack of whooping-cough. In his devotion to his work, he had gone on to preach, through it. The consequences became so serious, that his physician required a total intermission of all public duties. The Vestry of Trinity Church, with characteristic liberality, voted him one year's leave of absence; continuing his salary, and providing, liberally for his expenses, in going abroad. He was absent, from September, 1848, to October,

1849; being accompanied to Europe by a portion of his family. They remained at Rome; where, as it turned out, they were exposed to the horrors, if not, the dangers, of the siege: while he went, in company with one of the merchant-princes of New York, his most affectionate and faithful friend, to Egypt and the Holy Land. His letters, to Mrs. Wainwright, are most graphic and interesting. I do not know a traveller, with a keener eye, or readier hand. In the simplest way, he puts you, into his position: and you see, as he saw; and hear, what he heard. Nothing is exaggerated, or overdrawn. It is an unaffected household narrative; such as might have occupied the winter evenings, by his own fire-side. Two beautiful volumes, "The Pathways and Abiding Places of our Lord," and "The Land of Bondage," embody, in part, his observations, on these journeyings. They were elegantly printed, by the Appletons; and are widely and favorably known. His literary labors were very numerous. He published many Sermons and Addresses, by request of those, at whose instance, they were delivered. He edited many valuable books. He superintended, with great care and labor, the American edition of the Illustrated Prayer Book. And he was, with the Rev. Dr. Coit, the chief working member of the Committee, of the General Convention, to prepare the Standard Edition of the Book of Common Prayer. Dr. Coit had made it a condition of his superintending the revision, that Dr. Wainwright should be associated, with him. In his report, to the Committee, in 1844, Dr. Coit thus speaks of his labors, in that connection: "You well know his deep interest, in the trust committed to us; and, how, of his generous, unprompted, will, he exerted himself, among his friends, to secure us a sum of money, which would enable us to print a new book, with a press, under our entire control. Dr. Wainwright, with the same kindness, which led him to exert himself, otherwise, for our benefit, again came forward; and

gave his pledge, to carry a new book, through the press; and revise it, with me. And he has redeemed that pledge, nobly. A new fount of type has been cast, for our express use; sheets of his beautiful illustrated edition of the Prayer-Book have been placed, before me, to be prepared, as copy, so that I might start, with all the advantage of his former valuable labors, ready to my hand; and he has revised, with me, the proofs of our own book; word for word, capital by capital, italic by italic, point by point, with the most unwearied assiduity and patience, the live-long day, and to late hours of the night. The issue is now to be laid, before you; but, I cannot do this, as in my own name: and, therefore, beg, that, if you attribute any merit to it, you will award a full moiety, to him. Your censure, when you think it necessary, I am willing to bear, singly: for, I can remember many errors, into which I should have fallen, but for my associate's erudite and tasteful skill; and, many more, from which he has rescued me, when they were actually committed." No one, who has not been conversant with proofs, and proof reading, can begin to estimate the immense amount of labor, involved in such a work. Nor, will any one, who is competent to make this estimation, who shall carefully examine "the Standard Prayer-Book," fail to accord, to Dr. Wainwright, and his distinguished surviving associate, the highest praise for taste and accuracy. The whole Church will ever be their debtors, for this work and labor, which proceeded of love. "Many and many a free, earnest, and, sometimes, spicy, conversation, did we have, together," writes Dr. Coit, in a letter, of recent date, "in our labors, over the Prayer-Book. But, while he would contend, for, what might be called, a literary opinion, to the very uttermost, the moment, I could satisfy him, that he was contravening the express will, or the fairly implied wish, of the Church, he yielded, like a little child, to the dictates of a venerated parent. I had supposed,

as perhaps others might, that, while he would lay great stress, upon ritual matters, he would treat those of doctrine, with less attention. The result most agreeably surprised me. He guarded every comma, in the xxxix Articles, as a Vestal would have watched the sacred fire." Dr. Wainwright, in addition to these labors, for the Prayer-Book, published two manuals of Family Devotion. In their devout and blessed use, his name has become a household word, at many a hundred hearths; and his pious memory will be embalmed, in the social incense of the family altar, through generation after generation.

The year 1852 was a marked era, in Dr. Wainwright's honorable life. The venerable Society for the Propagation of the Gospel in Foreign Parts had resolved to celebrate their third Jubilee, (the one hundred and fiftieth Anniversary,) on the fifteenth day of June, in that year. At a general meeting of the Society, on the 20th day of February, it was unanimously resolved, that, "his Grace the President be requested to address a communication to the Bishops, of the United States, inviting them to delegate two or more of their number, to take part, in the concluding services of the Society's Third Jubilee Year; which will end, on June 15th, 1852." The Archbishop of Canterbury transmitted the Resolutions of the Society, enforced by his own earnest request, to the Rev. Dr. Wainwright, as Secretary of the House of Bishops. At an informal meeting of the Bishops, held in New York, on the 29th day of April, the Right Reverend Dr. McCoskry, Bishop of Michigan, and the Rt. Rev. Dr. DeLancey, Bishop of Western New York, were requested to be present, and participate in the solemn services, proposed to be held, in Westminster Abbey; and, when Resolutions, of the most grateful love and cordial sympathy, had been adopted, by the Bishops present, Dr. Wainwright, as the Secretary of the House of Bishops, was appointed, to convey them to the

Archbishop of Canterbury, as President of the Society. For a time, it was doubtful, whether the Bishops, designated, could execute the high and holy trust, committed to them; and it was, then, deemed a becoming act of respect, to the venerable Society, and its Most Reverend President, that the Secretary should, in person, bear the resolutions, which had been adopted. Never shall I forget the day, on which he came to Riverside, to announce, to me, his mission. It was one, that filled and thrilled his heart. He sincerely regretted the possibility of the failure of the Bishops, to discharge their catholic errand. He expressed, with genuine humility, his own inadequacy to a trust, so high. And, yet, in all the depths of his simple-hearted, cordial, nature, he rejoiced, as well he might, in the enjoyment of an opportunity, so precious. He went. The Bishops sailed, soon after; and were there, in time. They bore themselves, as two such Bishops would, well and worthily of the occasion. And none rejoiced so much as they, that Dr. Wainwright was the sharer of their joy; or bore such testimony to the grace and dignity, with which he did his part, in the great mission of the daughter, to the mother, Church. On every suitable occasion, he made the halls of England vocal, with his fervent Christian eloquence: and, every where, the honor which his office claimed, and which his person every way conciliated, was freely paid, to him. Upon him, as well as upon the two distinguished Bishops, of our Church, the University of Oxford conferred the honorary degree, of D.C.L.

It was a happy providence—happy, for both the Churches, and for himself—which sent Dr. Wainwright to England, in 1852. He had been twice, before. And, every where, he had made the most favorable impression; as quantities of English letters show. But, now, he had an occasion. And he used it, nobly. I select, from many, two or three sufficient testimonies. Who does not remember Archdeacon

Sinclair; who, so happily, presented, to our eyes and hearts, the love of our dear English mother, at our last General Convention. Who, that saw him, who that heard him, will not feel, at once, that, from such sagacity, from such ability, from such integrity, words are realities. I select, from a long and loving letter, which shows the truest estimation of my dear, dead, friend, a single passage. "You may remember, that, before the Episcopal Delegates, arrived, from the United States, a public reception was given him, by the Archbishop of Canterbury, and the Society for the Propagation of the Gospel, in Foreign Parts. His address, to the Society, was worthy of the man, and of the occasion. It was most able, dignified, and eloquent; and made a deep impression, upon all, who heard it. Unhappily, it was not properly reported; and, now, is lost." The other illustration of the mark, which Dr. Wainwright made, upon the strongest minds, and truest hearts, of his own native land, is supplied, by one, who stands, in the fore-front of England's sacred chivalry; and does honor, even, to the honored name of Wilberforce, the able, the accomplished, the energetic, Bishop of Oxford. "My dear Bishop, in asking me to put down, in writing, my impressions of the late Bishop Wainwright, you have set me, what, if only I could make my feelings inspire my words, would be, indeed, a labor of love. My acquaintance with him dates, from his arrival in England, in 1852, as the precursor of your Bishops, who attended our great festival of the Society, for the Propagation of the Gospel. I, then, saw much of him: in London, in the full stream of business, and in the excited atmosphere, which hung over it; at the Bishop of London's palace, at Fulham, in the calmer and pleasanter eddies of that busy life; and, again, amongst the lakes of Westmoreland; and, once more, where I had peculiar pleasure, in receiving him, for his own sake, and as your Church's honored representative, at Cuddesdon Palace. At all times,

and in all places, he was, evermore, the same man. Energetic, business-like, self-restrained; yet, with a gentleness of touch, and a ready quickness of tender and honorable feeling, which played, like lambent light, around some massive rock. When I was alone with him, and the great interests of the Church of Christ were under our discussion, how would he kindle, with his subject! How did he join, in my longings, to see our common Church accomplish, with a new vigor, her great work of evangelization, through the earth; bearing her clear witness, against the debasing corruptions of Rome, on the one hand; and, on the other, against that sure preparation for infidelity, the exalting of the religious feelings of the individual, against the Sacraments, and testimony, and authority, of Christ's true Apostolical Church. How did he thirst, to bring home, with living power, to every sinner's soul, the Cross and Name and Work of Christ, the Lord. I had promised myself, please God, many years of brotherly intercourse, with him. But, God has ordered it, otherwise. We, in England, had just begun to see, what kind of Bishop he would make, when he was taken, to the rest of God's saints; and that presence of the Lord, for which he longed. May we, by God's grace, be kept, as he was, faithful to the end; and follow, in God's good time, thither, whither he has gone, before." Who would forgive me, if, to these two, I should not add a third: the expressive tribute of him, of the eagle eye, and lion-heart, the admirable Bishop of Exeter. He writes, from Durham; where he was, then, in residence, as Prebendary. "My dear Dr. Wainwright, my daughter has delivered, to me, your message. Be assured, that, if you derived any pleasure, from your visit here, you conferred, by it, much greater pleasure, on him, who received you. I shall remember, as long as I am permitted to remember any thing, the opportunity which God has, this year, given, to us, of culti-

vating the feelings of mutual affection, between the two great branches of the Reformed Church; that of the American United States, and that of the British Isles, and our Colonies. This would have been my fixed and rooted sentiment, whoever had been the representatives of your Church, among us. But, I will not be prevented, by any fear of wounding your delicacy, from saying, that the high qualities of the Bishops of Michigan and Western New York, and of yourself, have made me, and all the English Churchmen, with whom I have communicated, cherish that sentiment, with incalculably increased force. I venture to trouble you, with a letter to Dr. Berrian, in answer to one, which I have recently received. Perhaps, he will converse with you, on the principal matter, contained, in it. If he does, pray let me have the great benefit of your judgment, upon it; as he has promised to give me his. Can you tell me how I can best transmit, to your two Bishops, the earnest invitation of the Warden of the University of Durham, to them, to visit this place, in the last week of this month; when there will be an interesting meeting of the Archæological Society. Your Bishops will have apartments, in the Castle, the ancient residence of the Palatine Bishop of Durham. Farewell, my dear Sir; and believe me, with very sincere regard and esteem, your faithful friend, and Brother in Christ."

From the passage of the Canon of the General Convention, of 1850, "of the election of a Provisional Bishop, in the case of a Diocese, where the Bishop is suspended, without a precise limitation of time," there were several unsuccessful attempts, to elect a Provisional Bishop, for the Diocese of New York. On the first day of October, of that same, eventful, year, 1852, a very short time, after his return, from that most honorable mission, to our mother Church of England, Dr. Wainwright was chosen, to that office. How well, and wisely, for the Diocese, and for the whole Church, his Epis-

copate, brief, as it was, sufficed to show. And, such was the instantaneous impression in every quarter. I have about me piles of letters, addressed, to him, on the occasion: not only, from the Diocese of New York, but from the whole American Church, and from the Church of England; and, not, from Churchmen, only, but from the most distinguished ministers, of almost every denomination. No one, who bears in mind his fearless outspeaking, at the New England Dinner, against the very suggestion, that a Church *could* be without a Bishop; and the clear, bold, uncompromising, defence, by which he triumphantly maintained his ground, in that most memorable controversy, will ascribe such letters to doubtfulness in him, or a misjudging partiality, in them. No. They knew their man: and honored him, and loved him, as he was. And the secret of it is, that he was, himself, as Daniel was, "a man of loves." And they, in honoring him, did honor, to themselves. Dr. Wainwright's name had been often mentioned, in connection with the Episcopate, in several Dioceses. He had been often conferred with, on the subject. He had always held himself ready, for such service, as God should please to call him to. But, when the election was a fact; and the fearful responsibility of accepting, or refusing, the most honorable trust, on earth, was brought home to his heart, he shrunk from it; and trembled, like a little child. And, it was, in that childlikeness, which was, through grace, his nature, that he found the strength, which God *is*, to the weak, that trust in Him; and which made his brief Episcopate so glorious. And his childlikeness continued, through it, all. A simpleness of heart, too like a child's, for worldly wise men to believe, was real; and, therefore, misjudged, often, as affected and artificial. But, no one could be, much, alone, with him; no one could be with him, in his family; no one could see him, with children; no one could be of his company, on a holiday; no one could

enjoy the comfort of his familiar correspondence: and not feel, and own, him, as, of the childlike, which Jesus loved; and set up, as our pattern; and declared, make up His Kingdom. Blessed ones, in their meekness, and gentleness, and lovingness, they have His Kingdom, even, here!

The tenth day of November, 1852, the day on which Dr. Wainwright was consecrated, was a glorious festival. "Regarded," the Church Journal says, "as the happy termination of Diocesan contests, which had lasted, with great acrimony, for years, this occasion was honored, by the presence of ten Bishops: and, for the first time, since the establishment of the American Episcopate, an English Bishop united, in consecrating an American Prelate. This happy commencement of reunion and peace, celebrated, as it was, with uncommon splendor, and the united devotion of thousands, was fondly looked upon, as the inauguration of a long Episcopate." As no ceremonial could have been more magnificent, celebrated, as it was, in a company of worshippers, which filled every standing spot, in glorious Trinity, and, with all that music could impart, of sweetness and solemnity, there were personal relations, involved, in it, of the most gratifying character. The Consecrator was the Venerable Presiding Bishop, himself, whom he had succeeded, as an Assistant Minister of Trinity Church: and who had been to him, through all the years, that followed, as a father, to a son. Of the Bishops, associated, with Bishop Brownell, in the consecration, one had been for the third part of a century his most immediate friend; and all the rest, but one, knit with him, in the closest bonds of intimate affection. That one, a Bishop of the Church of England, the Right Rev. Dr. Fulford, of Montreal; glad to return, so soon, the tokens of that Catholic and Apostolic love, of which Dr. Wainwright had been, so recently, the bearer, to his own most reverend Metropolitan. It may be doubted, if "the laying on of hands" was ever, more

emphatically, the pouring out of hearts. How beautiful, he was, as he knelt, in his meekness, to receive the trust of an Apostle! With what a manly fulness, fervor, and solemnity, he made his solemn promise of conformity! How his heart heaved, and swelled, with its concluding words: "So help me God, through Jesus Christ!" And, what an "Amen" went up, from that subdued and melted multitude; that God might grant it all! I have alluded to the joy, which was felt, in England, on his election and consecration. A few, of many, expressions of it, are due, not, to him, so much, as to the Catholic love, to which it testifies. A matter of importance, to the two branches of Christ's Church, not only, but, to the two nations. When I ventured to say, in England, in 1841, when an American Bishop first officiated at the altars of that Church, in addressing the Venerable Primate, Archbishop Howley, that the bond, which knit the Churches, was the bond, to hold the nations, "in unity, peace, and concord," he gave the full assent of his meek wisdom; and added, with an earnestness, that kindled his serene and saint-like features, "*Esto perpetua!*" The most immediate household friends of Bishop Wainwright, in England, were the family of Dean Pearson, spoken of, before. At his first visit, in 1836, a son of theirs, now a most useful and exemplary clergyman, travelled with him, on the Continent. It was a critical period of his life; and he considered Dr. Wainwright's companionship, as influential, for good, on its whole future course. The correspondence is that of the most loving friends. On the first intelligence of the election, Dean Pearson writes: "I need not tell you, with what heartfelt pleasure, we read the fulfilment of our anticipation of your approaching elevation to the Episcopal dignity." "The testimony, so largely and cordially borne, to your superior merits, must be gratifying, in the highest degree, not only to yourself, and your attached wife, family, and transatlantic

friends; but, to your numerous admirers and friends, in the old country: who recognize you, as a genuine descendant of the English race, both in Church and State; and rejoice to see talents and qualifications, which would have raised you to distinction, in the Mother Church and country, rewarded and elevated, in America. The proceedings of your Convention, and the spirit, which pervades them, are eminently wise and Christian: and your own brief address, appropriate and characteristic of yourself, and of your qualification, for the 'good,' and exalted, office of a Bishop; as well as full of hope and confidence, with regard to your discharge of its responsible and solemn duties. Your friends have only to add their prayers, to your own, that the great and Divine Master, who has so evidently called you, to the highest station in His service, may continue to bestow upon you His manifold gifts and graces; the spirit of wisdom and understanding, the spirit of power and of love and of a sound mind: the spirit, so largely bestowed upon His Apostles; especially, upon those, of whom we know most, by their inspired writings: the venerable and holy Peter, the divine and beloved John, and the richly endowed, energetic, and laborious, Paul."—"How much should we have enjoyed the day of your consecration; and our dear Hugh, in taking part, in the sacred and interesting service." "I hope some of the Colonial Bishops were able to be present; and, that every thing holy, united, and edifying, combined, to render it a memorable and gratifying day. I had no idea of the extent of your Diocese, and of the number of your Clergy. May great grace be upon you all!"—"I have kept my letter open, till the return of dear Hugh, from the great ceremonial of yesterday, the funeral obsequies of the Duke of Wellington. Nothing could exceed the grandeur, and the deep and solemn interest, of the whole scene. The choir of one hundred and fifty voices, in surplices. The first burst of Dr. Croft's 'I

am the Resurrection and the Life,' without the organ, was most magnificent and impressive. Goss' anthem; the chorus, 'His body is buried, in peace; but his name liveth;' and the Mornington chant, to the funeral Psalm. Besides the wonderful assemblage of distinguished persons, present."— "You, also, have lost a great man, in Mr. Webster; and, with him, I suppose, your great conservative leader. May the good providence of God unite us, Mother country and Transatlantic children, more and more closely, every year! Our mutual welfare, and that of the whole world, are manifestly interested, in the union. I must now say, farewell: as I have to write, by this day's mail, to my dear, and, nearly, oldest, friend, the Bishop of Calcutta; who still enjoys health, and continues his Episcopal labors, after twenty years' residence, in India. May you be preserved, in equal health, and vigor, and usefulness, to the same period of your Episcopate, in America!" Alas, it was but two and twenty months! At a little later date, the excellent Dr. Hook addressed him, as his way is, a most emphatic and whole-hearted letter. "I heartily thank you, for your kindness, in writing, to me. I had received the New York papers, which contained an account, first, of your election, and, then, of your consecration. I am preparing to publish these accounts, in the shape of a tract, for distribution, among my people. I think the Christian spirit, evinced, in the proceedings, relating to the election, will go far to reconcile our people, to Synodical action. The result was sublime: and I read the account of it, with tears in my eyes. The conduct of the defeated party, in making the election unanimous, and the speeches made, were such as to call forth thanksgiving to the great Head of the Church, who vouchsafed such wonderful grace, to the Convention; and blessed the Church, with so good a Bishop. The consecration must have been grand and impressive. But there have been other grand and impressive consecrations.

The temper of the Convention, and the proceedings of the election, were unique. I am glad, the Bishop of Montreal was enabled to be present; and I wish, that others could have attended. The Bishop of Montreal and I were schoolfellows, together, three and forty years ago, at Tiverton; where Bishop Bull was educated."—"I heartily congratulate the Church, on the happy event, of our being able to regard you, as one of our fathers. And I humbly pray, that the blessing of God may rest upon your labors; while I commend myself, to your benediction." About the same time, the Venerable Archdeacon of London, Dr. Hale, writes to him, from the Charter House, of which he is Master. "I rejoice, for the sake of *our* Church, that you have been raised to the Episcopate. If I offer you, what is commonly called, congratulations, it is not because there is that, in the Episcopal office, which may gratify ambition; much less, afford ease and repose: but, because, he, who is called to that office, is one highly honored, by 'the Shepherd and Bishop of our souls;' and is intrusted with the greatest number of talents, to be employed, for his Master's use. It is difficult for us, who enjoy the blessing of an Established Church, to realize all the difficulties, with which, the voluntary system has to contend. Possibly, if your cares are greater, the rewards of your labor are, proportionably, sweeter. I look back, with great pleasure, upon the few brief hours of conference, which I had with you, here. What greater pleasure, can there be, than in learning, and comparing, the condition of two branches of Christ's Church; having a twin-like resemblance, to each other, in external features; united by one faith and discipline: and, yet, so unlike each other, in their temporal and civil relations." I must add one tribute, from a layman who is foremost, in every good word and work, Alexander J. Beresford Hope; in Parliament, heretofore, from Maidstone. "Short as has been the acquaintance, which, thanks to the

excellent Bishop of Lichfield, I had the privilege of making, with you, I cannot resist troubling you, with one line, to say, with what deep gratification I read that most interesting account of your consecration, in the Morning Chronicle; and to offer you my warmest and most respectful congratulations, upon it. The gathering of Bishops, and, specially, the intercommunion, with our succession, through the Bishop of Montreal, must gladden every heart. From the short conversation, which I had, with you, at the Society for the Propagation of the Gospel, I learned, with gratification, that you were anxious, for the establishment of the Cathedral system, in America. If the services of English Churchmen, in advancing that, or any other, scheme, for the good of the Church, in America, should seem, to you, desirable; and, that I could, in any way, be useful, in assisting it, I trust you will make use of my services: poor, as I know, they are." What can be heartier, or happier, in conception, or expression, or conclude, more fitly, these heart-pourings, from the Sister Church, than the following, from the zealous and devoted Bishop of Newfoundland? "Among numbers, who will congratulate you, and themselves, on your election, to the high and honorable office of Bishop of the chief city of the mightiest Republic, the world ever saw, there may be many, more immediately interested; but few, if any, more sincerely rejoiced, and rejoicing, with, and, for you, (though, with trembling,) than one, whom you may have forgotten: but, whom the remembrance of your kindness makes bold, to address you; and to beg you to accept the assurance of his best wishes and prayers, in your behalf—that you may faithfully serve God, in your high office, to the glory of His Name and the edifying and well-governing of His Church; and, so may be found perfect and irreprehensible, at the latter day, through Jesus Christ, our Lord. It would have been a great gratification to me, and I should have esteemed it a high

privilege, to have attended, with my brother, Montreal, at your consecration. I am truly thankful, that the English branch of the Church Catholic was represented, and permitted to assist, on that interesting and important occasion. Your late visit to England, with your excellent brethren (and, I am privileged to add, my kind friends,) Bishops McCoskry and De Lancey, will, I am persuaded, with God's blessing, tend greatly to chain together more closely, and to join together more firmly and fondly, the Sister Churches. I had the pleasure of forming, an acquaintance, and, I trust, something, more, with Bishops McCoskry and De Lancey, at Buffalo, last fall; and I esteem it one of the happiest incidents of a very happy holiday." No one better deserves a holiday, than the self-denying and hard-working Bishop of Newfoundland: and, that no one can enjoy one more, or make others happier, in its enjoyment, I can vouch, from the fragrant memories of one, which he passed, many years ago, at Riverside.

Bishop Wainwright participated in but one General Convention; that, in New York, in 1853. It was the same, which was honored and blessed, by the presence of the English Delegation, from the venerable Society for the Propagation of the Gospel, in Foreign Parts, to our Board of Missions: the Rt. Rev. Dr. Spencer, late Bishop of Madras; the venerable Archdeacon of Middlesex, Dr. Sinclair; the Reverend Ernest Hawkins, Secretary of the venerable Society, and, for many years, its most efficient working man; and the Rev. Henry Caswall, Vicar of Figildean, an American, in orders, and in one half of his kind heart. Who did not regard it, then, as providential, that Dr. Wainwright was the Provisional Bishop of New York? Who, else, could, so well, have discharged the relation, thus created, between the sister Churches? How dignified he was, in his courtesy! How beautiful, in his hospitality! And which of his brethren ever can forget

his constant and assiduous attention, in supplying them with every comfort and convenience? Very few men, that I have known, knew how to do every thing, so well. None, that I ever knew, who did his "spiriting," so gently.

Immediately, after his election, Bishop Wainwright entered fully, upon the duties of his office. He knew, how long the Diocese had been without the services of its Diocesan. He knew, how critical the moment was, which introduced a Bishop, under the new Canon. He knew, no doubt, that some might apprehend, that he was not a working man. No doubt, he solemnly remembered, that "the night cometh, when *no* man *can* work." "Anxious to serve faithfully that Diocese, which, by so large a vote had called him, to preside over it, Bishop Wainwright refused," says the Church Journal, "to moderate his Episcopal labors, by any consideration, for his own health. This enormous Diocese is too heavy a burden, for even the most vigorous man, in the flower of his age; and the determination to do, what no man of his years could reasonably expect to perform, has hurried the devoted Bishop to his grave. In spite of the repeated and pressing remonstrances of his friends; in spite of several premonitory warnings, that he was altogether overtasking his strength, the indefatigable Prelate was no sooner restored, from [illegible] attack of sickness, than he pushed forward, into a fresh round of labor." It might be well inscribed, upon his monument, "the zeal of Thine house hath eaten me up." He projected, at once, a complete visitation of the whole Diocese, with its three hundred Clergymen, before the next Convention; a period of eleven months. And he accomplished it. It was my great pleasure to be with him, when on a visit, to my beloved friends, at Troy, at his first Visitation. It was, in the evening. He preached, and administered confirmation. And, then, he addressed the confirmed persons. I did what I could, to prevail on him, not to make the address.

It seemed, to me, always, a superfluity. In his case, with such an immense Diocese, it would be a great burden. But, he did it. And he did not do it, very well. "You have spoiled my address, for me, this time," he said: "for I was foolish enough, to be embarrassed, by your presence. But, I will not give it up." He did not. And the result was, two sermons, at every confirmation. His whole heart was in his work. He had always been a laborious man. He felt himself more than ever bound to labor, now; that he was to be an example, to the pastors, as well as, to the flock. He did not consider his advanced age. He did not consider the difference, in the kind of work. He did not consider the entire change, in his manner of life; uncertain hours, irregular meals, unconscious occupation, a constant drain, upon his spirits, and his strength. Above all, he did not consider, what even St. Paul considered, the hardest, and the heaviest of his burdens, "the *care* of all the Churches." High and holy, as his motive was, it must be owned, that he was imprudent, in his zeal. An instance, or two, out of many, will serve, as an illustration. The first is supplied by one of his most devoted presbyters, the Rector of the parish of his first Visitation, now the efficient Domestic Secretary of the Board of Missions. "I remember, at one of the Bishop's visits to Troy, he came, after an accident, at Copake, which caused a painful lameness. He not only laid the corner stone of St. John's Church, on Saturday, when severely suffering; but, insisted on preaching and confirming, the next morning, in St. Paul's. He was so lame, that he preached, sitting in his chair; and, never, with more earnestness, or effect. In the confirmation, the candidates came to him, one by one, as he stood, at the centre of the chancel rail: and the scene was very touching; as, on bended knees, they severally received the laying on of hands, with his earnest blessing. After the service, though evidently suffering much, he refused to have a physician called; and in-

tended to persevere, with the other duties of the day. I sent, however, for my family physician: who no sooner saw him, than he discovered the signs of erysipelatous inflammation; and positively enjoined rest and remedies." "His forgetfulness of himself, and his earnest devotion to his duties, were thus signally illustrated; as in all the self-consuming labors, which, so soon, terminated his earnest and useful Episcopate." Another, and a striking testimony, to the same effect, is furnished by one, who knew him well, the Rev. Dr. Coit, now, Rector of St. Paul's Church, Troy. "With Bishop Wainwright, a deep conviction of duty was always overmastering. Satisfy him, that any thing was his duty; and he feared no consequences, in its performance. This was not the impression of many, I know. For, he was so reluctant to displease or pain any human being, as, often to be thought, vacillating or timid. Perhaps, I, myself, had the same opinion; with others, who have not known him, intimately. But, as I came into closer contact with him, and watched his conduct, under trying circumstances, I became satisfied, that duty was, with him, an all-prevailing word. Those, who knew him, only, at a distance, presumed, that he would have an easy Episcopate. I knew, he would have a hard, because, an unsparing, one: and, was not at all surprised, when he became a martyr, to his self-devotion. The last recollection, which I have, of him, fully sustains the impression, which I had slowly, but surely, formed. I saw him, at Christ Church, Troy, on the evening of Sunday, June 11, 1854, for the last time. He had held an ordination, in my own Church, in the morning; and went to Christ Church, in the evening, for a confirmation. The next day, he went to Glen's Falls; and, on Tuesday morning, was to meet several of us, at the station, in Troy, to go down the river, to attend the quarterly Convocation. At the station, Bishop Otey told us of his sudden illness; and, that he was going straight home. One of the Clergy insisted, that some

of us should accompany him. 'No,' I said; 'I know the Bishop better than you do. He will be vastly better pleased, to have us go to the Convocation; and do our duty, there.' I mentioned this, in a letter: and he replied, at once, that I had done just what he preferred." "So, to the last, my recollection of him is, that he was unfailingly true to duty; without regard to himself."

Bishop Wainwright's last public ministrations were at Haverstraw. The memorandum of his visitation, there, made by the Missionary, the Rev. J. Breckenridge Gibson, will possess a sacred and peculiar interest. "The Bishop reached Haverstraw, on Saturday evening, August 26, at 7 o'clock. I met him, at the boat, with my little boy; and he rode home, in my carriage. Although he looked fatigued, he seemed well; enjoyed his tea: and, after a short evening, spent in talking over our Church affairs, he retired, quite early. One incident, I cannot forbear mentioning; as it illustrates his kind interest in little children. Remembering that I had two little boys, though he had seen them but once, and, that, a year before, he had thought of them, on his way, to the boat. While we were sitting, at the tea-table, he left it, for a moment, to go to his carpet-bag; and brought them a paper of candy. A trifling circumstance: but, the proof of no ordinary kindness of heart, in one, so occupied with the highest responsibilities. On Sunday morning, the Bishop rose, at six; and came from his room, looking perfectly well: and, he said, feeling so. After breakfast, he rode, with me, about a mile and a half, to the humble room, in which our services were held. He, there, addressed the children of the Sunday School, in a most earnest and affectionate manner. He, then, returned, to my house; and remained there, till the hour of morning service. We met, in the First Presbyterian Church. He read the ante-communion service; and preached, from Romans x. 10: 'With the heart, man believeth unto right-

eousness.' The power of the sermon, and the eloquence with which it was delivered, were manifested, by the manner, in which it was listened to, and the effect which it produced. The place of worship was large; and filled with a congregation, representing almost all shades of religious opinion. The breathless attention and deep interest, shown, sometimes, in tears, were highly gratifying. After the sermon, the Bishop explained the holy rite of Confirmation. He especially endeavored to do away the erroneous impressions, of those, without the Church, as to the use of the word, 'regeneration.' He confirmed thirteen persons; and addressed them, most solemnly and affectionately. There had been a great change, in the weather, during the service; the wind having become damp and cold, and the sky overclouded. As we were riding home, the Bishop regretted, that he had only a thin coat. He felt rather chilled. After dinner, of which he partook, with an excellent appetite, he retired to his room, and rested, till half past four. The afternoon service was in the Central Presbyterian Church. This, also, was crowded, with an attentive and interested congregation. He preached a most excellent sermon, with great animation and fervor, from 1 St. John ii. 3: 'Hereby, we do know, that we know Him, if we keep His commandments.' A deep impression was, evidently, made, on the minds of the listening congregation. After the sermon, he gave out the 40th Hymn; and, then pronounced the greater Benediction. Our little flock look back, to their great privilege, in, thus, receiving, as it were, his dying blessing; with thankful, though with saddened, hearts. The Bishop, then, thanked the Pastor and Trustees of the congregation, for the use of their Church; alluded to the spirit of Christian courtesy, thus manifested: and said, in words, which will be ever in our ears, that it was impossible they could all meet again, on earth; but he hoped that all might, before the Throne of God, to receive the sentence,

'Well done, good and faithful servant, enter thou into the joy of thy Lord.' On our way home, the Bishop again spoke of the chilliness of the atmosphere; although he was rather more warmly clad, than in the morning. He retired early; not seeming much fatigued. Indeed, he said, that his labors, that day, had been comparatively light. He rose, on Monday, at five. Breakfast was prepared; and there was ample time. But, he declined it: saying, that he was used to eating, at any hour; and it would not hurt him, to wait for his breakfast, till he reached New York. He added, that he had recently gone, from Catskill, to New York, without any nourishment. I drove him, to the boat. And, as he stood, on the bow, he seemed, in spite of the previous day's work, like one in full and vigorous health; and fresh, as though he had passed a day of rest, instead of one of toil."

But, it was not so. The chilliness, which he had felt, on Sunday, was "the beginning of the end." And, it came, very soon. The Church Journal has briefly narrated its fearful progress. "The next day, his fever began. On Wednesday evening, he was brought down to the Depository, to attend a long and important meeting of the Church Book Society. The following (Thursday) evening, an adjourned meeting of the same was held, at his residence: he presiding, until the end of a long debate; though scarcely able to sit up, at all. This was his last act of Episcopal business. His last letter was, from dictation, to the Bishop of New Hampshire; requesting him to act for him, in consecrating the new Church at Champlain, which had been appointed, for September 14th. As yet, however, no serious alarm was felt, until, at length, his family, becoming alarmed, at the increasing danger of his symptoms, sent for Drs. Hosack and Wilkes: who remained, in constant attendance, on him, throughout; and did all that science could do, to preserve a life so valuable. But, all was in vain. The stupor, which is the charac-

teristic of the typhoid type of fever, settled upon him, more and more deeply, from day to day. Nourishment, he, almost wholly, refused. Until, at length, in a state of unconsciousness, he quietly passed away, to a better world." "He died, on the Feast of St. Matthew, the Apostle, Thursday, September 21, 1854; in the sixty-third year of his age."

After all, it was a beautiful and glorious death. In the two and twenty months of his Episcopate, he had averaged more than one sermon, a day. He had consecrated 15 Churches. He had ordained 37 Deacons, and 12 Priests. He had confirmed 4127 persons. And, all this, as nothing, to that, which came upon him, daily, "the care of all the Churches." His work seemed but just begun. And, yet, he had settled, and harmonized, a Diocese, which had been long distracted: and had given to the whole Church, till every eye and heart was filled, "assurance of a" Bishop. It was a beautiful and glorious death, to die. His last public acts at a Missionary Station, one of the old landmarks of the venerable Society, in England; but never before visited by a Bishop. His last texts, so well fitted to be the last: "With the heart, man believeth unto righteousness;" and, "Hereby, we do know, that we know Him, if we keep His commandments." His last words, so impressive: a solemn charge, as it were, to all his hearers, to be, with him, at the throne of God. And his last hymn! What could have been more touching? So swan-like; and so sweet!

"Lord, dismiss us, with Thy blessing;
Fill our hearts, with joy and peace;
Let us, each, Thy love, possessing,
Triumph, in redeeming grace:
O, refresh us,
Travelling, through this wilderness.

Thanks, we give, and adoration,
For the Gospel's joyful sound;
May the fruits of Thy salvation,
In our hearts and lives, abound:
May Thy presence,
With us, evermore, be found!"

As his last act of personal kindness, the overflowing, always, of his gentle and most loving heart, was that sweet thoughtfulness, as to the Missionary's little boys, so, the last labor of his love was for the children of the Church, in those two sessions of the Church Book Society, which exhausted, what the fever had left, in him, of life. And, though one yearns, for the last words, which that dark typhoid pall shut in, his death was, like himself, serene in silence. For the last five hours, he lay, surrounded by his darlings; his wife and his eight children, with their faithful friend and physician, Dr. Hosack, while the life-stream ebbed away. The scene was quiet. All was composed: except, when, now and then, a gush of sorrow *would* break forth. "My beloved, you are going to be with Jesus; to be for ever happy. Do you rest in Him?" The closing eyes half opened. The venerable head moved its assent. The mother and the children impressed their farewell kiss, upon that noble brow. And, all was still. The spirit was with God.

How, the funeral scene, that followed, contrasted, with the consecration scene, not two years passed. The same magnificent Church. The same dense throng, crowding its walls. The same beloved one, the magnet of all hearts. But, now, funereal sorrow, funereal gloom, funereal stillness; until broken, by the pathetic accents of the venerable Rector of Trinity Church, as with solemn step and slow, he preceded, what was mortal, of his friend and Bishop, with those sublime and comfortable words, "I am the Resurrection and the Life." The lesson was read by the Bishop of Illinois; who had been his

youthful parishioner, in Grace Church. The remainder of the service was by the Bishop of New Jersey. All, that music could lend, of tenderness and solemnity, to such a scene, was lovingly contributed, by Dr. Hodges, and those whom he directed: and, worthily, to one, who has done more, than any other man, to make Church music, what it should be. None, that heard it, will ever lose the sense of deep, and, yet, triumphant, sorrow, in that voice from heaven, "Write, From henceforth, blessed are the dead, who die in the Lord: even so, saith the Spirit; for they rest from their labors."

Here, let me drop the impersonal, so hard to keep, when heart has knit itself with heart, and close my sketch, in outline, with the few words, to which, on the day after the funeral, I gave utterance, in my own pulpit, in the midst of my parishioners. They were heart-words. And hearts were melted by them; till they flowed, like water.

"Beloved, in the one and twenty years, that we have lived, and loved, together, how few of you, there are, with whom, I have not wept! Is there a house, of yours, to which I have not come, in sorrow, or in sickness, or in death; to lay my heart, by yours, and soothe its throbbings, with the sympathy of mine. To-day, I bring my sorrow, to your door. To-day, I come to you, for sympathy. My heart, for the last week, has been beside the dying, and the dead. And, I now come, to you, from the very grave, which opens, nearest to my own. When Jesus came, where Lazarus was laid, he could not speak. He could but weep. Yes, 'Jesus wept.' And you will let me say as little, as I may, to you, this morning; and rather listen to my dear, dead, friend, than, to him, whom he has left, to loneliness and lamentation. My brethren, life is short, to lose a friend, of five and thirty years. To him, who is to live the longest, there is not time enough, for such another. And, such an one, I buried, yesterday. I

was, yet, a candidate for holy orders, and, but twenty years of age, when, in 1819, the Rev. Mr. Wainwright came to New York, as one of the Ministers of Trinity Church, where I was a parishioner. He was but seven years older. And peculiar sympathy, intastes and studies, soon made that difference, as nothing. And though, officially, my pastor, we from the first, were personal friends. We read, together; we studied, together; we thought, and felt, and, almost, lived, together. And, from the time, that I left New York, in 1824, until he had none, upon earth, his house was as welcome to me, as my own; and always was, as home, to me. When my first-born son was to be new-born, in Holy Baptism, he took the vows, and ever tenderly regarded the relation, of a sponsor. He succeeded me, in the only Rectorship, I ever held, till I was your Rector; that of Trinity Church, Boston: and was thus knit in, more closely, with my heart, through the fond love of mutual friends. At the eventful period of my consecration, I was his guest; and leaned upon his friendship, and was encouraged by his love. In all the troubles and sorrows, that have befallen me, his was the sympathizing heart, and his the word of consolation. He was in England, when more than my life was perilled: and, in the noblest presence, that the Venerable Society for the Propagation of the Gospel ever had assembled, he stood up; and with a voice, which rang, the kingdom, through, and had an echo, here, asserted his own perfect assurance of his friend's integrity. Not quite two years ago, I laid my whole heart, with my hand, upon his venerable head; when he was consecrated, to the office of a Bishop. There was nothing, that he did not do, except neglect his duty, to be with me, at the consecration of this Church, on which, his heart was fully set; and, which, our necessary postponement of it, alone, prevented. The last time, that I ever saw him, was when he came, to be with me, at the consecration of another Church,

in the northern portion of the Diocese: when we parted, with purposes, and plans, and promises, of a re-union, here; which never was to be. And the last line, to me, that his true hand ever traced, was the assurance, that, though he must be in a distant quarter of his Diocese, his spirit would be with us, when God fulfilled our prayer; and took this temple, for His own. You will deeply feel, my well-beloved, with what anxiety of heart, I took my pilgrimage, to his sick chamber, when I first learned, that his sickness threatened death: and only reached it, though I went, at once, when so little of him was left, that even his two devoted physicians failed to arouse his consciousness. You will feel deeply, how my heart was pierced, when, in the midst of academic duties, on Friday last, the tidings of his death came, suddenly, upon me: and, as I hastened out, into the bright and balmy day—as bright and balmy, as if death had never been—I felt myself alone, on earth. And you will deeply feel, with what yearnings of the soul, I stood, among the darlings of his heart, by the bright hearth, which God had darkened, by his death; with what grief, too deep for tears, I said, over his dear remains, the words, which consecrated them for the Resurrection, 'earth to earth, ashes to ashes, dust to dust;' and, how, when I passed the coffin, as it left the Church, and laid my hand upon its head, in token of the fond embrace, which, as, I trust, awaits me, where he is, the man was melted; and, like Joseph, I went out and wept, alone. Too literal, in me, the words of mourning David, when the brother of his heart was taken, from him: 'I am distressed, for thee, my brother Jonathan; very pleasant hast thou been, unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!'—But, of myself, and of my grief, enough. Let me ask your prayers, beloved, for as bright and happy a home, as ever lighted its hearth-fires; now, dark and deso-

late: a widowed mother, weeping, with her fatherless. Let me ask your prayers, for a Diocese, bereaved of its Bishop: who had knit all hearts into his own; and God's blessing, on whose labors, gave as fair a promise, as the Church has ever seen. Let me ask your prayers, for the whole Church; which mourns, in him, one of her wisest counsellors, and one of the most valiant leaders of her host: '*decus atque columen*'; her pillar and her pride. And, for the lesson of his death, accept but this: THE BEAUTY AND THE GLORY OF SELF-SACRIFICE. From the happiest home; from the widest circle of devoted and admiring friends; from the serene and quiet duties of the pastoral life, in which his heart delighted, among a people, who had called him, to them, five and thirty years, before, he went, at the call of duty, to the cares and toils and trials of the Episcopate: in the largest and most laborious of our Dioceses; and, at a time, when a most painful providence had made its trials infinitely trying, and its labors, immeasurably laborious. But, he went, at the call of God, and in His strength. And, in less than two years, he restored the waste places of Zion; and set his vineyard in most perfect order: and, the very next week, expected to rejoice, with his assembled Clergy and Laity, in the account which he was to render, to them, with such joy, as theirs, who bring the vintage, home. But, he had overtasked his strength. At sixty, one, with peril, enters on an untried course of life. He entered upon his, with the ardor of one, half his age. He forsook his happy home. He divorced himself, from his beseeching friends. He gave his days, to labor, and his nights, to care. Again and again, he was prostrated, in his work. Again and again, his friends admonished him of his danger. Again and again, I implored him to work less, that he might work longer; and, so, more. It was all in vain. The vows of God were on him. The zeal of His house had eaten him up. Again and again, when he had hardly rallied,

from entire prostration, he returned prematurely, to the rescue. And, in the midst of the herculean labors, which he had wrought, and which he had planned, he entered, on Thursday last, into the only rest, of which his zealous heart would hear; and sweetly sleeps, in Jesus. A gallant and a glorious death, was his. His feet, on the field. His face, to the foe. His armor on. His spear, in rest. The crown of life falling, mid-fight upon his brow. 'His body is buried, in peace; but his name liveth, for evermore.'"

No other deaths, but those of Bishop Hobart, and Bishop White, have agitated the Church, so deeply. None other has called forth such testimonials of honor, gratitude, and love. The address of his associate and dear friend, Dr. Higbee, at the funeral was as true, as it was touching, in its eloquence; and swayed the hearts, of all that vast congregation, as the heart of one man. "I seek not to portray him, to you, in his labors, in the Diocese; bringing, to these labors, his whole life and soul, yet, in meekness and humility. The record of his toil, during the two years of his Episcopate, is known to you, all: and the fruits of his labor will remain, in the hearts of thousands of the young, the old, the rich, the poor, clergymen and laymen, of this city and this Diocese. And, *there*, is the result, to him. He did labor, unto the death. But, no; thank God: that is not the result, to him. 'They, who are wise, shall shine, as the brightness of the firmament; and they, who turn many to righteousness, as the stars, for ever and ever.' One of the morning papers of this city, yesterday, in announcing his death, used the following touching words. 'Since the period of his election, he has known but little rest. We have often seen him, wrapt in an ample cloak, waiting, in severe storms, the arrival of conveyances to take him to and from the city. The clergy respected him. The laity supported him. His friends loved and honored him!'—'Waiting;' 'waiting, in severe storms!'

Aye; in every part of the Diocese, has he been seen; waiting, in the summer's heat, and in the winter's cold. No; not waiting. But, every where, on the great highways, and aside from the thoroughfares of travel, in lonely vales, and among bleak hills, braving the inclement seasons, and wet with the dews of the night, he has been constantly seen: pursuing his way, by any convenience, which might be presented to him, from one distant point to another, to visit the populous town, or the humble country church, or the obscure school-house; hastening to bestow his blessing, whether on the great congregation, or on the poor, gathered together, in God's name. No consideration of personal convenience or comfort; no mere weakness and languor and pain; no private interest or social invitation; no anxious remonstrance from his friends, and they were many, were allowed to interfere with his duties, from the least to the greatest. My last words, to him, were a remonstrance, in case of a recovery, against this excessive labor. His reply told me, that he was unconscious of any excess; and, then, his mind ran off on past and prospective duties. Alas, our master is taken, from our head, to-day. The field misses the strong laborer. The shield of the warrior is pierced, in the battle. Alas, my brethren! Alas; but, not, for him! His toil, his pain, his conflicts, are all over. The rough toils, the weary way, the heat and cold, are past. The tempest no more breaks over his head; and the rude wind is still. The good soldier is fallen; 'with his face to the foe,' and his armor on. The faithful laborer has gone upward; not deserting the harvests, but bearing his sheaves, with him." This is real eloquence. And, as true, as it is touching. When I say, that, to such a pen, I leave the portraiture of Bishop Wainwright, as a preacher, I say what will be more than satisfactory. The Rev. Dr. Higbee selects and arranges the sermons, for this Memorial Volume—the title is the beautiful suggestion of our most venerable

and beloved Presiding Bishop—and will premise an introduction.

From every quarter of the Church, and from the Church of England, letters, the most affecting and affectionate, came in, at once. Commemorative sermons were preached, in every pulpit, of the Diocese; and, in not a few, beyond it. Resolutions of sympathy and admiration, to fill a volume—from almost every parish, as well from the numerous associations, with which the Bishop was connected—were sent to Mrs. Wainwright. Of the letters, and of the resolutions, I select but two. The Venerable Archdeacon Sinclair writes, as follows: "Among the friends of the late Bishop Wainwright, there are not many on your side of the Atlantic, and there are none on mine, who feel more deeply, than I do the grievous loss, which his family and the Church have sustained, by his death. I read the sad intelligence, unexpectedly, this morning, in the newspapers; and my immediate object, in writing to you, is to say, that, when a plan is brought forward, by the members of the Church, in New York, for evincing, by some public testimonial, the high estimation in which they held him, I should consider it a favor, if you would add my name, to the list of contributors. You may put it down for any sum, which may be given, by those, among the clergy, who are best able, in this way, to express, their feelings of respect and affection, in which, I know that all participate. Long and extensive, as my experience has been, I scarcely ever knew so wise and good a man as Bishop Wainwright; none, so well adapted, to the arduous office, to which Providence had called him. May God direct the Church, in the choice of his successor! For my own part, I so highly valued his friendship, that one of the motives, which might have induced me to revisit the United States, would have been, to enjoy, once more, the privilege of seeing him."

Six days, after the decease of Bishop Wainwright, the Convention of the Diocese assembled, for its stated annual session. With what deep disappointment, and heartfelt sorrow! They had anticipated a joyful meeting, with their beloved and honored Bishop. They came, to weep together, over his grave. What follows is from the Journal of their proceedings:

"The Convention was called to order by the Secretary; and the Senior Presbyter, present, the Rev. William Berrian, D.D., took the chair; pursuant to the fifth Rule of Order.

The following Preamble and Resolutions were submitted, by the Rev. the Secretary; and were unanimously adopted.

Whereas, This Convention has assembled, this day, under circumstances of peculiar solemnity, by reason of the recent decease of its late honored Rt. Rev. Father in God, the Provisional Bishop of the Diocese:

Therefore, *Resolved*, unanimously, at this, the first opportunity of passing an order, that a Committee of nine be appointed, to consider and report what proceedings it is proper for this Convention to take, to testify their sense of the loss, which the Diocese has sustained, in this sore bereavement; and to do honor to the memory of their late beloved Father.

Resolved, That the aforesaid Committee consist of the following Clergymen and Laymen: the Rev. Drs. Higbee, Tyng, Brown, Lewis, and W. L. Johnson and the Hon. Luther Bradish, the Rev. Martin Lee, Washington Irving Esq., and Professor Robert W. Weir.

Resolved, That the Committee have leave to retire from the sittings of the Convention.

Subsequently, on motion of the Rev. Dr. Higbee, the Rev. Dr. McVickar was added to the Committee, and made the Chairman.

September 28*th*. On motion of the Secretary, the reading of the Report of the Standing Committee of the Diocese was

postponed, to give opportunity to hear the Report of the Committee, appointed yesterday, to consider and report what proceedings it is proper for this Convention to take, to testify their sense of the loss, which the Diocese has sustained, in their sore bereavement, and to do honor to the memory of their late beloved Father.

The Rev. Dr. McVickar, Chairman of that Committee, in their behalf, presented, and read, the following Report:

The Committee appointed to consider and report what proceedings it is proper for the Convention to take, to testify their sense of the loss, which the Diocese has sustained, in the death of their late Provisional Bishop, and to do honor to his memory, herewith report the following Preamble and Resolutions:

Whereas, It hath pleased Almighty God, in His wise providence, to visit the Church of this Diocese with sudden and sore bereavement, by withdrawing from the scene of his earthly labors, and from the Episcopal charge, so recently committed to him, our late Right Reverend Father in God, Jonathan Mayhew Wainwright, D. D., D. C. L., Provisional Bishop of this Diocese;

Therefore, *Resolved*, That, as becomes Christian men, and members of Christ's holy Church, we do bow, in humble submission, under this chastisement of our Heavenly Father's hand; and, both, as a people, and, in our individual approaches to the Throne of Grace, do beseech Him to sanctify, unto us, and to the Church of his love, and to the late Bishop's bereaved family, this most unexpected and afflictive dispensation.

Resolved, That, in view of the many, long, affectionate and faithful services, rendered to the Church of Christ, in this Diocese, during more than twenty years of his ministerial life, as Pastor and Bishop, by our late deceased friend and brother, and of the manifold gifts, both of nature and grace, which rendered these services so widely acceptable, and himself so admired and beloved, we would here record our thank-

fulness, for the same, to the great Head of the Church; and pray, that He would send forth many such laborers, into His harvest, sanctified, and fitted, for their work.

Resolved, That the untiring, self-sacrificing labors of our late Provisional Bishop, during the period of his, alas! too short, Episcopate, demand, from the Diocese, at large, a peculiar expression of their gratitude, reverence and love; and it is, hereby, earnestly commended, to the wealthier members of our communion, that some worthy memorial of the same, whether in the form of an educational endowment, bearing his name, or of external monument, erected, (if agreeable to the Vestry of Trinity Church,) in its new and spacious Chapel, to which, it is well known, Bishop Wainwright looked forward, as his spiritual home, should perpetuate the memory of his devoted and unremitting toil, in the service of his Master, and in the care of His flock.

Resolved, That the Church, at large, in the Diocese, owes to the memory of its late Provisional Bishop a special debt of gratitude, in the mission of love and peace, which, during his two years' Episcopate, so pointedly, both, marked his course, and blessed his labors. He poured oil upon the troubled waters. Every where, he sought peace, and ensued it. And, on his dying couch, his latest labor was, reconciliation. For this, the Church owes, to his memory, a debt of gratitude, best paid, by each member of it, in his own appropriate sphere, going forth in the spirit of love, and doing likewise.

Resolved, That, amid our demonstrations of public sorrow, at the loss we have sustained, we forget not the private griefs of his bereaved family; but would, hereby, express to them our deep and heartfelt sympathy, for their bereavement; our affectionate and reverential memory of him, whom they mourn; and our earnest prayers, at the Throne of Grace, for their consolation and support here, and their blessed re-union hereafter; where tears are wiped away from every eye.

Resolved, lastly, That the above Resolutions be adopted by the Convention, entered at large on its minutes, and a

copy of the same be respectfully communicated to the family of the deceased Bishop, and also to the Vestry of Trinity Church.

(Signed) JOHN McVICKAR,
EDWARD Y. HIGBEE,
WILLIAM H. LEWIS,
MARTIN LEE,
ROBERT W. WEIR,
STEPHEN H. TYNG,
L. BRADISH,
JOHN BROWN,
WILLIAM L. JOHNSON.

The Preamble and Resolutions were unanimously adopted.
Attested, BENJ. I. HAIGHT, D.D., Acting Secretary."

At Haverstraw, where he last officiated, in the Church, which has since been erected, a beautiful Memorial Window has been put up, by the united offerings of Churchmen, in different parts of the Diocese. It consists of three bays, with tracery, above. The central light is filled with a figure of our blessed Lord. The side-lights are filled with the figures of angels, bearing shields, inscribed with emblems of the Passion. Above, are figures of angels, bearing the text, "Blessed are the dead, who die in the Lord; for they rest from their labors." Beneath the figure of our Lord, is the Pelican, in her piety. Beneath the angel figures, are to be, on one side, the emblem of the Episcopal office, with the words, "Well done, good and faithful servant:" on the other, the Crown, with the words, "Enter, thou, into the joy of thy Lord." These were his last memorable words, in public. Along the whole foot of the window, is the following inscription: "To the glory of God, in memory of Jonathan Mayhew Wainwright, late Provisional Bishop of New-York; whose last public services were offered here, on the eleventh Sunday after Trinity, A. D., MDCCCLIV."

Another monument is, now, in progress, in hands, that will not let it fail: "THE LADIES' MEMORIAL OF BISHOP WAINWRIGHT; a Church, with seats, perpetually free." Lots, in the city of New York, have been procured, in the midst

of a dense population; many of them, emigrants from England. The subscription, for its erection, is in progress. The good Lord graciously prosper it! What other monument could be so fit? By it, he, being dead, shall always speak. Speak, in that preaching of the Gospel, to the poor, in which his soul delighted. Speak, in those ministrations, to the sick, and the afflicted, for which his foot was ever free, his hand was ever full. Speak, in the care and training of the little children, who loved to climb about his knees; and to whom his dying labors were devoted. Beautiful enterprise of female charity and piety! Like those holy women, who were at the sepulchre, before the day, with fragrant spices, to embalm the body of their Lord.

To the SKETCH, IN OUTLINE, of my dear, dead, friend, which I have thus drawn, with more of will, than skill, I shall append, to make it precious, A MOSAIC, OF THE MEMORIES OF LOVE; contributed, by some, who almost always knew him; and who, from different points of view, have seen the same surpassing beauty, and felt the same invincible attraction.

Public, as his whole life was, and eminent, as he was, in public life, Bishop Wainwright was happiest and most beautiful, in his HOME. He was an apt illustration of that sweetest thought, of Wordsworth, of the sky-lark:

> "Type of the wise; who soar, but, never, roam:
> "True, to the kindred points, of Heaven and Home."

As a son, none was ever kinder, more affectionate or more respectful. A more loving brother never lived. Nor a more tender, indulgent, confiding and devoted, husband. His wife was the almoner of his charities, his counsellor, his comforter. As a father, he was most affectionate and gentle; living with his children, on terms of gracious equality; and controlling them with love, rather than by authority. He counted no sacrifice, on his part, too great, that could promote their

comfort and advantage. They loved him tenderly; and mourn him sincerely. Of the fourteen, that were given to him in his happy married life, of six and thirty years, six waited for him, in Paradise. The latest of them, that was taken home, was a son, just opening into manhood; and bright, with every promise. It may be doubted, if the father ever quite recovered, from the wound of this bereavement: though he never, for a moment, murmured. He was a perfect gentleman. His urbanity of manner, never was surpassed. The law of kindness was ever on his lips. No grace or courtesy was ever wanting, to his daily life. In his manners, in his habits, in his bearing, in the expression of his countenance, in the tones of his voice, in the propriety of his dress, in his whole carriage and appearance, there was that which would have commended him at court, and made him welcome, in a cottage. As a Christian, he was meek, modest, and retiring. Very seldom, did he ever open, to human ear, the deep utterances of his devotion. His conversation was always enlightened, elegant, instructive, and improving. But, it was not his way, to talk religion. He, rather, did it. No one ever heard a harsh word, from him. No one ever heard a word, against the absent. No one ever heard a breath of scandal, or of calumny. He never turned his face, from any poor man. His charity and piety were uniform and unfailing, as they were unaffected and unostentatious. Deep and sincere humility was the foundation of his religious character. And this was more than ever apparent, after his consecration, as Bishop. The key-note of his feelings, in connection with this most tremendous trust, was in those touching words of the Institution service: "I am not worthy, that Thou shouldst come under my roof; yet Thou hast honored Thy servant, with appointing him, to stand in Thy House, and to serve at Thy holy Altar." To that service, he did, indeed, "devote" himself; "soul, body and spirit, with all

their powers and faculties." He felt himself, the humblest instrument, in the hand of God: and humbly trusted to do something, for His glory, in the good of souls. These feelings increased in him, to the very last. They made him, "instant, in season, and out of season." They made him, "steadfast, unmovable, always abounding, in the work of the Lord." They bowed him beneath an earlier Cross. They won for him an earlier crown.

A marked phase of Bishop Wainwright's character was its UNIVERSALNESS. He was always eminent, as a preacher. His sermons were always excellent. His was uniformly the winning eloquence of persuasion. It might be thought, that some of Plato's swarm had lighted, on his lips. And, yet, how many other things he did; and did them, well! How many lectures, on different subjects! How many public services to art, to science, to letters, to beneficence! So, in his pastoral duties, he was devoted and exemplary. He never seemed to lose sight, even, of the youngest lamb. A letter, of his, written, while in Boston, to a young lady, who had been his catechumen in Grace Church, New York, on occasion of her receiving her first communion, in which, the wisest counsels were imparted, with the most touching tenderness, illustrates this. And, when he had attended the last moments of Mrs. Webster, the sketch, which he made, of the affecting scene, was acknowledged, by the illustrious statesman, in a letter, which poured out the profoundest depths of his great heart. His information was most various and extensive; and, always, accurate. There were very few subjects, which he could not enlighten. And, yet, how little time he seemed to have, to study, or to read. The secret lay —it is accessible, to all—in early rising, constant occupation, and strict method. It was only, in this way, that he could have maintained his vast correspondence. It was only, thus, that he could always have the time to be courteous and hos-

pitable, to his guests; to do a service, for a friend; or to execute the dictates of his universal charity. It is astonishing, how variously he was employed. And, from what various sources. If an organ was desired, for a country parish—I speak, now, of the whole period of his ministry—he was to look it up. If plans and estimates, for a new Church were in hand, he was to be consulted. A colonial Bishop writes, to secure his interest in a young lady, unfortunately married, who had come, to try her fortune, in New York. A young man, in a British Province, had left his home, unhappily; and his influence to find and to reclaim him, was invoked. Mrs. Heber's Memoir of the Bishop is to be re-printed, in this country; and he takes the charge of it. An English Archdeacon writes to him about an unfortunate man, who has come to America, and left his family; and he hunts him up, and makes such report of him, that funds are raised, in London, to send them out, to him. Miss Jane Porter writes him a long and most agreeable letter. Its first point is, to interest him in two young mechanics, who have sailed, for New York. The munificent patron of the expedition, in search of Sir John Franklin, at the instance of the noble navigator, who twice encountered the perils of the Pole, on a high errand of humanity, requests of him a form of prayer, for daily use, on board the ships; and he supplies it. And, when the American Exhibition of the Arts and Sciences, is to be opened in the city of New York, to all the world, he is to inaugurate it, with his prayers and benediction. This is a scantling, only, of the illustrations of his universalness. But, it will sustain the point. How such a man was missed, from among the hearths of human kind! How many will rise up, "at that day;" and call him, blessed!

One, who was much with him, while a student of theology in Boston, the Rev. Dr. Burroughs, whose skill, in the discernment of character, is only surpassed, by his most

genial appreciation of the beautiful and good in it, thus writes, of him, as he appeared, at that time. "We all acknowledged his talents, knowledge, affability, graciousness, colloquial powers. His large promise of eminence was strikingly realized, in his future life, which was ever graced with sound learning, unimpeachable integrity, dignity of character, courtesy of manner, diligence in duty, warm devotion to the Church. There was in him a singular combination of the great and good; the bold and the prudent; the firm and the gentle; the tone of authority and the law of kindness. Few ever equalled him, in the propriety, expressiveness and solemnity, with which he read our Liturgy. Few ever excelled him, in the simplicity, force and elegance of his style, or in the eloquence, with which he delivered his discourses. He was an admirable model of pulpit oratory. His affections were generous and sincere: and 'he grappled his friends, to his soul, with hooks of steel.'"

The Honorable Willard Phillips, of Boston, who knew him well, from 1809, when he was but seventeen years old, has sketched him, from the life, as follows. "Bishop Wainwright, from his early manhood, was distinguished for magnanimity and generosity of disposition. His frankness and tolerant good-heartedness, signified, by his look and tones of voice, and plainly manifested in his cordial, free, well-bred, manner, won regard, at first sight; which was certain to grow, into attachment, on acquaintance. He was benevolent, in the fullest significance of the term: his interest, in the well-being of others, not being limited to their social position, sect, or race. He was disposed to think no evil: and always put a charitable construction upon the conduct of others; even where his own pretensions seemed to be in competition: and his beneficence and kind offices seemed to flow out, naturally, from an abundant fountain of goodness. His aspirations for eminence never excited in him animosity, bit-

terness, envy, or hardness, towards others. His philanthropy did not prompt him, as it sometimes does well-meaning persons, to officious and over earnest solicitations of others, to co-operate with him, in, what he thought good works. He had a quick perception of propriety, and sense of what was suitable and seemly, in the very great variety of situations and relations, in which he was placed; as well, out of his professional career, as within it: and, what was akin to this faculty, he had a lively feeling of the beautiful and admirable, in men and things. He was, accordingly, an appreciating admirer of excellence, in the fine arts; and felt himself to be at ease, and in sympathy, and harmony, with excelling artists: and the more so, as much in his own public performances was, in some material respects, subject to, what Cicero denominates, the *commune vinculum*, with them. I well remember, that, on his introducing me to Gilbert Stuart, the celebrated portrait painter, at the rooms of the latter, about 1809, he was intimately familiar with that artist. Some twenty years after, during my visit to him, in New York, I found him retaining the same tastes, and cultivating similar associations, when he took me to Col. Trumbull's rooms, to show me the original portrait of Washington, by that artist; with whom he was evidently on a familiar footing. He had, also, an ardent, appreciating, fondness for music, of which he had considerable scientific knowledge; and, in which, he was not without some artistic skill, on the Piano, and the Welsh Harp: on each of which, he was in the habit of practising. He, probably, had some agreeable juvenile reminiscences of the Harp. He turned these accomplishments to practical account, in bringing together excellent vocal performers, in the choirs, and procuring skilful organists, in the different Churches, with which he was successively associated. These, he never failed to inspire with his own alacrity and enthusiasm. He, also, made his well-known and highly

estimated selection of music, adapted to the service of the Episcopal Church. His attention was early given to the cultivation of the art of elocution; of which he was appointed College Instructor, soon after taking his degree: and which, as is well known, he ever after continued to cultivate, with unremitting assiduity, and with eminent success. Nor, was his attention given to delivery, merely. For, he never ceased to study, with vigilant and discriminating diligence, the force, the proprieties, and the beauties, of the English language. It was a distinguishing characteristic of Bishop Wainwright, from his youth, and one of the causes of his general popularity, that he was more tolerant and indulgent, to the mediocrity of others, with whom he came into communication, in the accomplishments and attainments, in which he, himself, excelled, than persons, eminent, in any way, are wont to be. He was, especially, always, ready to cheer on, and bring, into notice, merit, of whatever kind; without, at the same time, the least air of condescension, or patronage; seeming to be influenced by the satisfaction, he took, in rendering, to worth, its due."

The distinguished historian, Mr. Prescott, thus testifies of his great and varied excellence. "I am very glad to hear, from you, that you propose to publish a volume of your excellent husband's discourses; accompanied by a biographical sketch of him. Both will have a good influence, on the community. For his life was the illustration of his doctrines." "I had the good fortune to know him, from a very early period. For, we were at Cambridge, together. Though, as he was, two years, my senior, I saw but little of him, at the University. But, at this early period, the peculiar features of his character were already formed: and he gained the hearts of all, who approached him, by the kindliness of his manner; and, by that genial, expansive, nature, which appeals, to the sensibilities of the young, more powerfully, even,

than in later life. During the interval, which occurred between your husband's leaving Boston, and his return, to it, to fill the situation of Rector of Trinity Church, I saw but little of him. But, on his return, I had the good fortune, as you know, to listen to his preaching. It is no disparagement to the able men, who have filled that pulpit, to say, that there was not one of them, who performed his clerical functions with greater zeal or ability. He had many of the highest qualifications of a preacher. Independently of the classical finish, which he gave to his discourses, and the practical good sense, which pervaded them, they were penetrated with a spirit of Christian philanthropy, which came, spontaneously, from the inmost depths of his soul. It was by love, and not by fear, that he would lead his hearers, along the path of duty. It was the principle of love, in its largest sense, which was most deeply seated in his nature. It showed itself, in that comprehensive charity, which is the life of the Gospel. While, his own opinions, in religious matters, were too firmly settled, to be shaken, he had entire toleration, for a difference of opinion, in others. While, his own principles were founded on a rock, he had the greatest tenderness, for the frailties of others. Not only, did he give an example of virtue, in his own life; but, he presented virtue in such a sweet, engaging, aspect, that it won the hearts of his hearers. With the ready sympathy of his nature, he was in the most intimate relations, with those, whose habitual reserve, made them more difficult of access. Never have I known a minister, who acquired a wider influence, over his people; or who took a stronger hold of their affections. All, who enjoyed the benefits of his ministry, here, will bear testimony to the truth of this. It was natural, that he should obtain such an influence, over those, who saw the conscientiousness, with which he devoted himself to the holy cause, to which he was pledged. This, indeed, was the idea, which seemed to fill his whole

soul, to color all his thoughts, and to control his actions. Not only his severer studies, but his lighter accomplishments, which serve, with most men, simply to gratify their tastes, were made subservient, in some way or other, to his professional calling. His love of music was an example of this. Trinity Church will long have occasion to remember the important benefit, rendered to it, in this department. But, why should I speak of his devotion, to his professional duties; when it was his unremitting efforts, in their performance, that cost him his life? And, greater love can no man show, for a cause, than to lay down his life, for it." "The theme is one, on which, I love to linger. And, as I think of the friend, that is gone, my mind is filled with the sweet, though sad, remembrances of the past. I need hardly tell you, there are many, here, the friends of his early days, who can never cease to cherish the warmest recollection of his virtues. This recollection is the most precious legacy, to you, and for us all."

But, two more bits, to our Mosaic. In his funeral Sermon, Dr. Higbee, so long his intimate associate and friend, thus testifies, of the happy blending, that was in him, of the social nature, and the pastoral responsibility. "True, he was known, as a social man, kind, and cheerful, and genial, to the friends, who delighted to gather round him, in his hospitable home, and elsewhere: and this often led to a mistake of his character and of his habits, on the part of strangers to him; for in the social hour, he did not disfigure his face, that he might appear unto men, to fast. He did not ostentatiously detail, to every social circle, the varied weary labors of the preceding and of the succeeding, hours: the punctual discharge of every public duty; the rising, to toil, before the dawn; the midnight vigils, of business, of study and of devotion; the intervening visits, in sunshine and in storm, far and near, through the streets and lanes of the city, to the cellars

and garrets of poverty, misery, sickness, and death. His nearest friends and associates, together with the objects of his care, alone knew this. They alone knew the thoroughness, with which he made the duties of his ministry, the business and the pleasure of his life."

On the Sunday following his burial, the Rev. Dr. Berrian, Rector of Trinity Church, delivered an appropriate sermon. On the 8th of December, 1819, he had written, to Mr. Wainwright, just elected, an Assistant Minister of Trinity Church, New York, "Permit me to tell you, in great sincerity, how much I am rejoiced at your appointment, among us. The very transient intimacy, with you, only created prepossessions, which have been strengthened, by all that I have heard, from your friends and acquaintances." Who can more fitly close this record, than the associate of five and thirty years; and, in what more fitting words, can it be closed, than these? "He made the faithful and laborious discharge of the duties of life, an habitual preparation, for the hour of his departure, and his final release from his labors and troubles. It was a peculiarity of his character, from the beginning, to the close, of his ministry, that, with all his fondness for society, for matters of taste, for literary pursuits, and intellectual enjoyments, he never lost sight of the higher duties of his sacred office; but continued to reconcile the faithful discharge of them, with all his other pursuits and employments. He was a man of unwearied industry, borrowing, from the night, whatever was lost in the day; ready, at all times, for any emergency; systematic in his studies, and persevering in his aims. It may be well supposed, that, with a mind, so constituted, and with such fixed and laborious habits, he could scarcely fail, under the grace and blessing of God, to have made himself useful, in his generation; and, after a well-spent life, to have been ready for his departure. But, alas, however happy, for him, that his anxieties have ceased, that

his labors are ended, his immortality put on, his crown of righteousness attained, we must regard it, as a general calamity, and a heavy affliction, to ourselves. The bland and courteous manner, the mild virtues and Christian graces, the unwillingness to offend, the desire to please, and all the gentler traits, for which, he was so distinguished, peculiarly fitted him, for the troublous times, and perplexing circumstances, in which the Diocese was found; composing the agitation, and softening the asperity of men's minds, and restoring it, in a measure, to harmony and peace. The stern and inflexible character, the prompt and decided course, the firmness of resolve, the tenacity of purpose, and unbending will, which, at once, command our admiration and fear, it was thought, by many, were not so well suited to the actual condition of things, as the engaging qualities and peaceful administration, which would heal dissensions, and conciliate love and esteem. But, besides these qualities of our departed friend, he had many other qualifications and gifts, to give weight to his office, and effect to his labors. With a mind, highly cultivated, from his very youth, which was constantly improved, till he had reached old age, a delicate and refined taste, a chaste and classical style, but, yet, simple and perspicuous, with all its polish, a clear and methodical arrangement of his thoughts, and lucid treatment of his subject, which made him always intelligible to the plainest understanding, as well as pleasing, to the most intellectual and refined, it is no matter of wonder, that he attained, at a very early age, great popularity, as a preacher; which he steadily preserved, to the day of his death. The charm of his discourses was very much heightened, also, by a clear and flexible voice, which he could exert, to almost any extent, without the appearance of effort, an easy and graceful elocution, entire self-command and self-possession, a critical acquaintance with all the rules of art, and a nice observance

of them, both in his reading and delivery: and to all this was added an imposing personal appearance, which gave dignity and effect to all the duties of his office. From this rare combination of gifts and graces, he adorned, in an eminent degree, his high and holy office; and, from his untiring labors, carried, alas, beyond mortal strength and endurance, accomplished more, in the short period he exercised it, than is done, by ordinary men, in many years."

What was proposed is done: THE SKETCH, IN OUTLINE; with the pendant, of MOSAIC MEMORIES. From hands, so various; from points of view, so different; in such diverse lights: how wonderful the perfect harmony! And, the result, how beautiful: childlike simplicity; womanly tenderness; heroic endurance; unbounded charity; a saint's devotedness; the self-sacrifice of a martyr: in his life, how engaging; in his death, how impressive; how blessed, in his immortality!

"Who would not drop this load of clay;
And die, to see Thy face?"

G. W. DOANE.

RIVERSIDE, *February* 11, 1856.

SERMONS.

THE POSITION AND PROSPECTS OF THE CHURCH OF ENGLAND.*

PSALM XLVIII. 12, 13.

Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

THE Church in these United States has ever felt, and will continue to cherish a deep and affectionate interest in the well-being of the Church of England. I do not mean by this title the Church as by law established, but as constituting a branch of the one Catholic and Apostolic Church, which the civil power has adopt-

* A meeting of ten of the Bishops of the Protestant Episcopal Church in the United States was held in New York, April 29th, 1852, to take into consideration a resolution of the Society for the Propagation of the Gospel, transmitted by the Archbishop of Canterbury, inviting a delegation of two or more of the Bishops of the Church in America to be present at, and take part in, the concluding services of the Society's Jubilee Year, ending June 15th, 1852. Bishops McCoskry and Delancey were named by the

ed, and for its own purposes and its own security has made the State religion, but which in its Divine Constitution has rights and powers which no authority of man could confer, and therefore which no merely civil power can justly control. Regarded as a State Church alone, but little sympathy could be awakened amongst us for the Church of England; but when we look upon her as the chief branch of the Protestant and reformed Church of Christ on earth, we hold her in great love and veneration. At that name a thousand ancient and holy associations are quickened. We recur to the preface to our Book of Common Prayer, that dearest treasure which we possess next to God's Holy Word, and there read what our forefathers have gratefully recorded, that "to her we are indebted under God for our first foundation, and a long continuance of nursing care and protection." That treasure, too, gathered up and stored from the earliest times, and refined by her wisdom, zeal, and piety, from the dross of superstition that had been mixed with it, she conveyed to us, and we offer up our daily worship and celebrate the sacraments of our Lord's institution in the same spirit and intention, and with few exceptions

Bishops present as suitable representatives in the Church's behalf; but it being uncertain whether they could undertake this mission, the Rev. Dr. Wainwright, Secretary of the House of Bishops, was requested by the Bishops met in New York, to convey a copy of their proceedings to the Archbishop of Canterbury, the President of the Venerable Society. Dr. Wainwright acceded to the request, and was present at the jubilee services. The present sermon was preached by him soon after his return to the United States in 1852.

in the self-same words with her. Our Priesthood, too, is hers, and it is through her we trace up our Episcopal succession in continuous line, even to those twelve to whom the Head of the Church gave the great commission when he ascended up on high. Thus then are we bound in all filial duty to respect and love her, because we have manifold proof that as a mother she has loved and fostered us. I can bear witness, that what was affection alone towards us in our feeble infancy, has become largely mingled with another sentiment, and that she now entertains for us a sincere respect, and would henceforth embrace us upon equal terms as a sister beloved.

Assured, then, of the mutual and holy affection that subsists between us, I cannot doubt of the interest which you, my brethren, as members of the one Church, will take, in hearing somewhat concerning the present condition and future prospects of her who, once your mother, now places herself in relation to you as an elder sister. Nor can I doubt of the propriety of giving your thoughts and meditations such a direction even in this sacred place, and upon this sacred day. The sights upon which my eyes have so recently dwelt in delightful admiration amongst sacred edifices, beautiful, august, and venerable, and which can never fade from my memory; the solemn services of prayers and chants and anthems, to which their arches day by day and twice a day resound, and which yet seem to ring within my ears and lift my soul above; the memory of frequent and fervent interchange of thought with

brethren beloved in the Lord, and the topics of conversation ever foremost in our intercourse, the Church of God, her dangers and defences, "her welfare and her woe;"—all this has concentrated my attention upon a subject which seems to me to find a not inappropriate expression in the inspired words of the Psalmist:—"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following."

Zion is the Church of God. The towers, bulwarks, and palaces of Zion, are the doctrines, ministry, sacraments, and ordinances of the Church, and the institutions by which they are sustained, protected, and perpetuated.

It has been my high privilege and my grateful employment, for a brief space of time to walk near, if not round about, one chief section of Zion; and I have endeavored, according to the ability which God has given me, to tell her towers, to mark well her bulwarks, and consider her palaces; and I would tell it to this generation, that they are many and strong, and are defended by faithful hands and courageous hearts. She is indeed beleaguered by subtle and persevering foes without, and may possibly yet have traitors, and has doubtless lukewarm friends within. Still my own conviction authorizes me to adopt and apply to her some further portions of the Psalmist's words:—"Beautiful for situation, the joy of the whole earth, is Mount Zion. God is known in her palaces for a refuge. As

we have heard so have we seen in the city of the Lord of Hosts, in the city of our God; God will establish it for ever." Some of the grounds of this conviction, as gathered during my recent visit, I cannot doubt that you will feel interested to hear.

I need not explain to you the occasion of that visit, as it is well understood by all who take a special interest in the movements of the Church. I may say, however, that it gave me opportunities for observation, and for deriving information from the most authentic sources, that were peculiarly favorable. And in this connection, I am bound in common gratitude to declare, that my reception was all that warm friendship or brotherly love even could have prompted. From the moment in which I set my foot upon the shores of that friendly island, where the Church of Christ maintains one of its chiefest and most important seats, until that in which I embarked for my own beloved home, I received abundant and unintermitted proof of the affection and respect which the Churchmen of England entertain for the Church in these United States. For I could not appropriate to myself, in my individual capacity, the attentions I received from such numerous and distinguished sources;—I felt that they were extended to me chiefly as holding in some sort a representative character. I was, indeed, but the bearer of a friendly message from a number of our Bishops, not assembled as the House of Bishops, but acting each one upon his individual responsibility, in answer to an invitation, not from the Church of

England, but from members of that Church formed into a Society within its pale. Thus, then, while upon this occasion there could be no intercommunication between the two Churches in their corporate capacity, it afforded clear and decided evidence of the yearning of faithful hearts on both sides of the wide ocean that separates us, for that union, communion, and co-operation, which we trust in God to see once again restored to the Church of Christ; when "the multitude of those that believe shall be of one heart and one soul."

My position was, in many respects, a most gratifying one, for it brought me into friendly and frequent intercourse with Bishops, Presbyters, and Laymen of the Church, whose names I had long been accustomed to reverence; from the able works of many of whom upon Christian doctrine and the principles of the Church, I had received much instruction; and from personal intercourse with whom I anticipated a large amount of information and of social gratification. But I soon felt it to be a position of anxious responsibility; and when appointments to preach upon important occasions and to large assemblies of the most distinguished members of the Church were urged upon me, I well-nigh shrunk from an undertaking which I felt myself so little qualified to discharge in a satisfactory manner. When, therefore, I was informed by letters from the Bishop of Michigan, that arrangements had been made by which he, with his associate the Bishop of Western New York, could fulfil their mission to England without neglecting an important duty that seemed at first

to present an insurmountable obstacle to their leaving home, I experienced an inexpressible relief, and with joyful haste I communicated the intelligence to the Archbishop of Canterbury, the Bishop of London, and others who had taken a prominent part in the occasion of our visit.

It would be difficult for me to express to you in words sufficiently strong, my sense of the importance of this visit of our Bishops. The presence of no Presbyter, and no number of Presbyters, whatever their qualifications might have been, would have proved a substitute for it. More especially upon the occasion of that glorious celebration in Westminster Abbey, when the spacious aisles were filled with a great assemblage of the faithful from the four quarters of the world, and in that ancient chancel were gathered Bishops of the reformed faith from England, Ireland, and Scotland, and from far distant missionary dioceses North and South, and East and West, would it not have been a lamentable deficiency had there been no Bishops of the American Church present? Should not we of that Church have ever felt a deep regret, and the Prelates of the Church who presided over the august solemnity, and the zealous members of the Venerable Society who had arranged it, would they not with one voice have said that something was wanting to their joy? But now we can all look back upon it with the liveliest satisfaction, and our hearts should overflow with gratitude to God, who so ordered it by the overruling of his Divine Providence, that the Church in America,

whose spiritual destitution first suggested the formation of the Society for the Propagation of the Gospel in Foreign Parts, should be represented, and should have the privilege of taking an appropriate share in the offering of Praise and Thanksgiving upon the closing of the JUBILEE YEAR.

Would, my brethren, that you could have been present upon that auspicious day, or would that I had the graphic power to paint what then took place to your imaginations. But if one would hesitate to attempt the description of that majestic temple, and tell the emotions that filled his soul, as its towers, buttresses and pinnacles first rose upon his sight; and how he was subdued, and well nigh prostrated, by an overpowering awe, as he entered within, and looked upon its many clustered columns shooting heavenward, and lightly bearing up its groined and massive roof, retreating arch beyond arch in graceful lines, and stretching far away till almost lost to view; and how as he slowly paced the long drawn aisles, and gazed upon the storied windows and walls that speak to the passers by at every step, from lifelike statue or monumental record, the spirits of England's mighty dead seemed roused from their sleep of centuries, and to gather thick around him; if he would falter in this attempt, how could he dare venture upon that scene when this time-honored temple,—choir, and nave, and aisles,—was filled to its utmost capacity with a devout, expectant crowd, silent and prayerful; and as the majestic organ in signal of the opening of the solemnities, pealed its trumpet notes

through the echoing arches, they all arose, and the long procession of white-robed choristers and surpliced priests opened the way for the fathers of the Church, who, habited in their grave but comely robes of silk and lawn, ascended the steps of the ancient chancel, and knelt as a loving brotherhood around a common altar; and then there came in due order the solemn service, with the loud response of voices like the sound of many waters; and the inspiring chant and full-voiced anthem; the eloquent words of godly admonition and encouragement from one of the chief of England's prelates; and to crown the festal joy, the sacred table spread with the symbols of a Saviour's dying love, round which were standing hundreds meekly waiting their time to draw near, and other hundreds returning from the feast, their faces beaming with joy and love;—who could describe all this in words that could approach the sublimity of the scene? It seems to me as if it can only be faintly imagined by those to whom the privilege of having witnessed it has not been granted.

But, my brethren, the meaning and the tendency of this gathering from distant regions, of Prelates, Priests and Laymen, and of the glorious service at which they assisted with one consent, as though it had been the offering of heart and voice from one mighty man, *can* be understood and felt by you who were not present, as well as by those who were. You can understand and feel, and the whole of Christendom will understand and feel, how the Church of England spoke

out through the only organ by which she can now give utterance to her longings, and proclaimed her ardent desire for the restoration of that unity which shall be at once the strongest proof that the Church Catholic truly subsists in the reformed portion of it, and the clearest manifestation of her possessing that grace, and exercising that power which shall effectually help on the great and good design. These longings we also have deeply felt, and to this loving call, we, as we were best able at the time, have responded.

In order, however, that you may the better comprehend the full import of the jubilee celebration, and be convinced that in it and through it the heart of the Church of England swelled and warmed towards us and all the flock of Christ wherever dispersed, I will for a moment recur to it. That celebration took place upon the conclusion of the third half century of the existence of the Society for the Propagation of the Gospel in Foreign Parts. The Society was established in a time of great and pressing need, when there was a loud call for missionary labors in the distant dependencies of England, and especially in these United States, which were then feeble colonies. The sad spiritual destitution of their brethren excited an earnest wish amongst the devout members of the Church of England, that some means should be provided for its remedy. But the Church, as a Church, could do nothing;—she was in shackles, bound to the State. Every possible exertion was made to rouse the civil government to a sense of its obligation to provide for

the welfare and extension of the Church, inasmuch as it had undertaken to control the action of the Church. Faithful missionaries here, and zealous members of the Church at home, plead at the foot of the throne, and earnestly petitioned the Parliament; but all in vain, for a narrow, selfish, ungodly, worldly policy, prevailed. The interests of the Church being thus neglected by the State, which turned a deaf ear to the cry of her famishing children, it was time for the individual effort of the faithful to make itself felt. It did so, and the Great Head of the Church blessed and prospered the movement which produced a voluntary association, to which, after a while, a chartered existence was given, under the significant name which the Society bears. Now this Society was to us an affectionate, nursing mother, up to the very period when our independence as a nation was proclaimed; and every where throughout the original States of the confederation, may be found the evidences of her fostering care. She was to us the Church of England. We were not nurtured and tended by the State. The State neglected us, despised our entreaties, and would have left us to perish in our infant strugglings. In some quarters we have been reproached as being the offspring of the State, and thence an odium has attached to us. But this is not just. To the Church as allied to the State, are we under no obligations; and to such a Church are we drawn by no fond associations of being once connected with her. Even the Episcopacy, which a spiritual and independent Church would not only joy-

fully have given us at our first entreaty, or rather of her own accord and out of the fulness of her charity, would have sent to us ere we felt our want, she tardily and ungraciously yielded to us; and then gave it bound in with degrading and uncatholic conditions, which are yet but partially removed. When, therefore, in the Preface to the Book of Common Prayer, to which I have before alluded, we read that to the Church of England, the Protestant Episcopal Church in these United States is indebted, under God, for her first foundation, and a long continuance of nursing care and protection;—it is not, again I emphatically say, the Church as by law established, but the Church as a branch of the one Catholic and Apostolic Church,*

* The Church of England has been thus characterized by one of her own distinguished prelates: "We recognize in her a Church scriptural in doctrine, Apostolic in constitution and form; a Church appealing to the written Word of God as the sole standard of truth; but in its interpretation not despising or neglecting the witness of Catholic antiquity; but rather thankfully accepting its guidance, and humbly deferring to it; a Church which has neither added to the sacraments ordained of Christ, nor diminished aught therefrom, nor has lost or impaired that ordinance of a threefold ministry, to which those sacraments were intrusted from the first; a Church treasuring in its Liturgy the express image of ancient and catholic piety, and embodying the spirit of the same, even when it has given it a new outward mould and form; a Church in its articles vindicating God's truth from the corruptions wherewith it had been overlaid, and giving its members a scriptural rule whereby to walk; a Church whose title to our reverence is not that it is established by the State;—though for its usefulness we prize this union, and trust ever to maintain it,—but which claims our loving obedience, as being the true Church of Christ, tracing back its origin to the Apostles of our Lord, and deriving its spiritual rights and powers from no human ordinance, but from the Head and fountain of spiritual life and light."

who in her straitened condition, as a bondwoman, has been compelled to avail herself of auxiliary help in carrying out the purposes of her institution. The chief of these auxiliaries in age, efficiency, and the maintenance of sound, consistent principles of Church polity, are the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts.

Now as regards these and other kindred societies, it is well that the true principle of their foundation, in connection with the Church, should be understood, and with this view I shall quote for your information a passage from a work of one of the living lights of the Church of England.

"Were the Catholic Church in a sound and united state, able to discharge all her duties, such combinations would be unnecessary; and being unnecessary they would be hurtful, as dividing and dispersing those energies, to which she has the sole and entire right. For the idea of the Catholic Church is all *that* in one, which we imperfectly endeavor to shape out by our innumerable and partial, and therefore most unsatisfactory, combinations. The Church is a Society for promoting Christian knowledge; for propagating the Gospel in foreign parts; for building churches; for educating the poor; and for whatever other purpose would conduce to the being of God's Kingdom where as yet it is not, and its well-being where it is. She has her Eucharistical sacrifice of alms, to provide the funds for all those, and all other holy and bountiful purposes;

she has her Bishops to be stewards, responsible receivers of those funds, and her Deacons to assist in the labor of keeping and disbursing them. She is present at once in all nations, keeping up among all her members that full unreserved communication which may best enable her to distribute her treasures, so that the abundance of one portion shall be a supply for the want of another. Finally, above all, she is a Society divinely instituted for these very purposes; whereas these, our modern charities, however good and useful, are but inventions of men."

The same learned author goes on to say, in defence of this view of the nature and design of the Christian Church: "Nor am I merely speaking here of the theory or idea of the Church as of some Utopian or Platonic Commonwealth. Those who know any thing of Christian antiquity, know that for many hundred years it actually corresponded to this description."

Such indeed is the true idea of the Church, and it should be the constant prayer and effort of every faithful follower of Christ every where, that she may be able to resume her pristine power and influence, and thus scatter her peaceful blessings amongst the distracted and divided sons of men, and bring them once more to act together in unity of faith and love. In that day shall this song be sung in the land of Judah: "We have a strong city. Salvation will God appoint for walls and bulwarks." Then will Zion be indeed a strong city; and those who go about her to tell her towers, to mark her bulwarks, and consider her palaces,

will not have to mourn over breaches that need repair, and deficiencies that require supply. But if we have cause to lament, that much needs be done to restore the Church to this powerful and prosperous state, we have more cause to rejoice at the abundant manifestations that the sons of the Church are beginning to be in earnest in taking hold of the work they have to perform.

It is because it comes in strong proof of this assertion, that I look back upon the recent jubilee celebration with such deep satisfaction, and would persuade you to look upon it not as a solemn pageant that has passed away, and to be contemplated with a transient interest, or to be entirely forgotten. Not so: it established an influence that will be permanent and growing. It was a bright and blessed day, that will be prolific of many brighter and more blessed days that are to follow. It was a manifestation of the strugglings of the inner life of the Church for fuller developments and wider action. It was a gushing up of the sap in the true vine which shall make it blossom, and bring forth beautiful clusters, which shall swell to maturity and ripen in the beams of the Sun of Righteousness. And this because it was the working of the Church of England in the only way in which she was at liberty to work towards the restoration of unity in the Church Catholic.

As you have seen, she could not act in her spiritual relations as an independent Church, holding communion with independent churches united in a common Head.

even Christ Jesus. She is so trammelled by the State alliance in which she is held, that she could only have invited us to join her by the State and through the State. Such an invitation would have been mysterious language to us, nor do I see how we could have consistently accepted it. But coming as it did, it was free from all objection. It was the voice of love from brethren asking the sympathy of distant brethren, and in the spirit of love it was responded to. And from all that took place upon that auspicious occasion, we are convinced that a vast step was then taken towards the accomplishment of a mighty end, the restoration of a visible unity to Christ's Church throughout the world. Was it not symbolized in the gathering together of Bishops from every quarter of the globe, who united their voices in the same prayers, praises, and thanksgivings, knelt together as a loving band of brothers at one altar, partook of the same sacrifice, and with alternate hands distributed the sacred feast to a mingled multitude from many folds, but all professing a common faith, and united as one under a common Head, our Lord Jesus Christ? The Church of England, then, moved by this spirit of Christian love, manifesting this earnest desire for that unity which is a true note of the true Church, and carrying out this desire in such powerful and successful action; will you not join with me in expressing the conviction that we may go round about her, and tell her towers, and mark her bulwarks, and consider her palaces, and return from our examination with the conviction that her

strength is great, her defences unshaken, and her ultimate triumph certain.

But if one single joyous day of jubilee celebration produced this conviction, how greatly was it strengthened by many successive days spent in friendly intercourse with the fathers, priests, and lay brethren of the Church, in seeing their abundant labors and sacrifices, hearing about their plans for the extension of the Redeemer's Kingdom, witnessing their well directed zeal, and beholding every where the fruits of their munificent donations in restoring the ancient and decaying consecrated places, building new and beautiful churches wherever there was need, both in rural districts and in the poor and populous neighborhoods of large cities, taking anxious care for the instruction of the masses of the people, so that the remotest and smallest hamlet shall have its school where the elements of useful knowledge are taught, in close connection with that better and more important knowledge which the Word of God and his Church can alone impart; and not resting satisfied with making ample provision for the instruction and spiritual edification of the poor and destitute at home, but laying plans with wisdom and forecast, and executing them, one after one, with energy and liberality, for giving the Church in its complete organization to the most distant colonies and to heathen lands.

Of all this, and much more, in connection with the building up and extension of the Church, and in the promotion of works of piety and benevolence, could I

speak in full detail, and give the manifold proof by specific instances, would the time permit, and then you would not hesitate to declare with me that the walk about Zion has presented subjects for contemplation that should cheer and encourage the hearts of all devout sons of the Church. That we have seen no defects in her towers and bulwarks, and no deformity in her palaces, it would be want of sincerity and truth to assert. I have already alluded to one which is a deformity in our sight, and, in our judgment, a cause of injury to the Church by reason of the impediments thrown in the way of her free action. We have seen how this alliance of Church and State operated to our great disadvantage in the earlier periods of our history, and in many ways the same deleterious influence is still at work. But the question is one full of difficulties, and we are in no position to judge of it impartially and intelligently. We can see, however, that a violent and sudden disruption of the union would be attended with the most baneful consequences. Intelligent and zealous members of the Church are now anxiously seeking how this and all other imperfections may be lessened or removed, and how the efficiency of the Church may be increased. There is indeed a spirit of love and zeal and wisdom now manifested, which cannot fail of producing the happiest results. Party spirit is obviously growing less; extreme opinions on both sides of contested questions are far less frequent, and less violently expressed. Brethren who once stood aloof from each other in attitudes of suspicion are now

drawing nearer, and convinced of the purity and integrity of each other's motives, are preparing to lay aside smaller differences, and join heart and hand in the great work that is before them. While the Church of England exhibits, as she does, these symptoms of life and health, we feel no disposition to dwell longer at this time upon imperfections. Besides, to treat of the imperfections of any Church, is a responsible as well as painful task, more especially when that Church is our mother, and she a loving one, in whose venerable halls we have been received with a cordial hospitality. Our walk about Zion has left only love and veneration for the tokens she has given of her affection for us, and hope and courage in view of the glorious career she is yet destined to run. She will shake from her the secular chains by which her freedom has been constrained; her divisions and dissensions will be healed; her latent energies will be put forth; her enemies will be scattered before her, or, rather, she will win them to her ranks, and they will fight with her in close alliance against those who are the only real enemies of the Church, the powers of Satan.

I would call upon you, then, to unite with me in gratitude to the great Head of the Church for what he has wrought, and is yet working towards the accomplishment of his own blessed prayer: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The unity of the Church is here made the condition of the conver-

sion of the world to the faith of Christ. When the Church is one, then will the world be compelled to believe in its heavenly origin. But till then the timid will fear, the unstable will doubt, the infidel will scoff. Dissensions will keep brethren apart who should love one another, and work together hand in hand, to gather in the fields which are ripe unto the harvest. The unity of the Church then should be the unceasing prayer of all God's people. Let it be ours more and more, and with ever increasing warmth. And as we pray, let us also strive. Prayer without effort is mockery, as effort without prayer is presumption. Let us strive then, each one, to bring his own heart at unity with God by repentance, faith, and obedience; and at unity with the brethren by meekness, forbearance, and charity. Let all bitterness and wrath, and anger and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Until this be the temper of individual minds and hearts, in vain shall we look for peace and unity, and zealous cooperation in the great assemblies of the faithful. If, then, we honestly and sincerely desire the unity of the Church as the essential preparation for the accomplishment of the blessed purpose for which it was established, viz., the bringing all men unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left amongst us, either for error in religion or for

viciousness of life,—if this we sincerely and honestly desire, let us begin the work with ourselves, and follow it up faithfully with ourselves; and then shall we be in the state in which we may come boldly to the throne of grace, and there offer up earnest prayers which shall not be unheeded, that the dispersed and divided members of Christ's sacred body may speedily be made one in faith and love.

A PLEA FOR MISSIONS.*

Ecclesiastes, xi. 1, 2.

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

There is a striking analogy between the spiritual condition of man, and his wants and infirmities as a corporeal being. This analogy is the source of very much of the figurative language of the sacred volume. To be poor, and blind, and naked, is to be destitute of the knowledge, the consolations, and saving faith of the Gospel. To be hungry and thirsty, is anxiously to desire these invaluble privileges, and earnestly to seek for their attainment.

* This Sermon was preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, in St. James's Church, Philadelphia, Tuesday, May 13th, 1828. Dr. Wainwright was Rector of Grace Church, New York, at the time, and the Sermon was published at the request of the Board.

Upon such authority I venture to accommodate the words of my text to the interesting subject which you expect will be presented to your notice on the present occasion. The Royal Preacher undoubtedly had reference to the obligation and the advantage of relieving the temporal wants of our fellow-creatures; but we may, I think, discover in the same words an exhortation and an encouragement to alleviate their more urgent and more universal spiritual necessities. THE BREAD OF LIFE we are to cast unsparingly and extensively upon the wide waters of this world's sinfulness and ignorance; we are not to regard it as lost or unprofitably spent because we do not instantly behold its good effects; we are to have confidence in the Divine promise, that after many days we shall most assuredly find it, in its blessed influences upon the perishing nations. According to the measure with which God hath favored us, we are to give a portion of our spiritual privileges to seven, and also to eight; for we know not what circumstances may be upon the earth, that shall cause our Christian benevolence to redound to our own future advantage.

The words of the text thus applied, present to you, my brethren, the outline of a subject upon which I enter with a deep sense of its importance, and with an unfeigned distrust of my ability to treat it in a suitable manner, but with devout reliance upon the assistance of that Spirit without whom nothing is either strong or holy. May He, who inspired prophets to foretell the future glories of the millennial Church, who gave

tongues of fire and hearts of zeal to apostolic men to proclaim, in every language, the unsearchable riches of Christ; who is the Teacher of all spiritual knowledge, the Author of all good desires and profitable labors; may He now be present with us, and so strengthen the preacher, and enlighten the minds and soften the hearts of the hearers, that we may all go from hence, more faithful subjects of King Messiah, more convinced of the blessings of his reign on earth, more resolutely determined to extend the borders of his empire.

Our attention then is to be directed towards the duty of sending forth the Gospel of Christ, as widely as possible, even till it reaches the ends of the earth, and penetrates every desert place upon its wide circumference. "Cast thy bread upon the waters." The mighty ocean covers much the largest portion of this world on which we dwell; it can bear about with the greatest facility, and rapidity, and universality, the treasures that are entrusted to it; it encircles every island, washes the shores of every continent, and communicates with their deepest recesses by rivers and bays, its majestic arms. Here we find an illustration of the anticipations we are taught to indulge in regard to the extent of Christ's Kingdom, and an amplification of the words of prophecy, that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Here also we find the only boundaries which are to limit our thoughts and labors in the sublime cause of Missions. The Gospel is not to be restricted to one

nation, or kindred, or people,—it is destined in its sure and irresistible progress to reach and pervade all. To what extent, as regards individuals, the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, whether every living and accountable creature, in any one future age, will be brought to accept the offered terms of salvation, we know not; but of this we are assured, that God designs the Gospel to be preached to all, and has appointed a period in the duration of the world when every intelligent being, from the greatest to the least, shall have the opportunity of knowing the truth as it is in Jesus. Where then are we Christians to limit our prayers, our projects, and our exertions? We do not confine our prayers,—we daily beseech our Almighty Father that his Kingdom may come, and his will be done on earth even as it is in heaven. In heaven his will is universally performed, and his name adored by every blessed inhabitant there. Our prayers then reach forth in aspirations after a like universal exhibition of obedience and love here below. But what is the extent of our projects and our exertions? I fear that we shall discover them to be limited, cramped, and restrained. Cold selfishness, and cowardly policy, and lifeless attempts, have been too often and too long the characteristics of many of those who call themselves disciples of Christ. When I consider what the Missionary cause is—that its design is to communicate to our brethren of the human family who are destitute of them, blessings and privileges which we esteem invaluable and

essential; to impart knowledge which we possess to beings like ourselves, who are absolutely perishing for lack of it; and when I consider, that by imparting we diminish not the smallest portion of our own privileges and advantages, I am in utter amazement that this cause is not more zealously promoted. And were it proper to introduce private feelings, I would add, that I am grieved and humiliated that it has not heretofore occupied a much larger space in my own meditations and labors.

We have every motive, as enlightened men and sincere Christians, to enter into this cause with full purpose of heart, never to abandon or grow cold in it, while powers and opportunities for its advancement shall be continued to us. There is not a single view of it which we can bring forward to excuse our apathy. When called upon to give a portion of this world's goods to relieve the poor, we may sometimes feel that the store we possess is in danger of too great diminution; when we impart to others the knowledge of art or of science that distinguishes us, it may seem that by making them as wise as ourselves, we lessen our own comparative elevation. But to impart spiritual treasures, however freely we give them forth, in no degree diminishes our own wealth; on the contrary, it is thus augmented; our own place in the Kingdom of heaven will not be made lower, though an entrance be abundantly ministered unto others. While, therefore, men are so ready to send the temporal comforts of food and clothing to the hungry and destitute, and while

they esteem it a grand and honorable undertaking to spread abroad the lights of human science, and to extend the improvements of civilized society,—why should so little interest, in comparison, be felt in communicating spiritual knowledge and consolations? How are we to account for this? Not because the society in which we dwell is destitute of the spirit of benevolence. By no means; such an accusation would be in the highest degree unjust. The spirit of benevolence exists, with few exceptions, in the bosoms of all men. To excite and put it into action, you need only present to their sympathies some case of want or suffering which they can comprehend and realize. Now all may imagine what it is to suffer hunger and cold, and to endure unrelieved and unmitigated poverty,—the more intelligent will easily comprehend and justly estimate the benefits which knowledge and the arts of civilized life have conferred upon themselves and upon the community in which they dwell. These things they understand and can realize, and therefore upon such subjects their sympathies are easily awakened; and we may be assured, that when once men can fully appreciate the advantages of the Gospel of Christ to themselves; when once they can say, that to them it is more precious than gold and rubies, and that all human science and art are vain and worthless in comparison with it; when once they can feel that it has been the means of rescuing them from the power of that dreadful disease which was palsying virtuous effort, and poisoning present enjoyment, and banishing

the hope of life immortal; when and wheresoever all this is felt and appreciated, there will be no difficulty in rousing and keeping in vigorous activity Missionary benevolence. Wherever, on the contrary, this benevolence is not felt and exhibited, it is because the power of true religion is not experienced.

Any system of professed Christianity which maintains light opinions of human depravity, and softened explanations of the threatenings of eternal damnation, cannot be expected to take a deep interest in the spiritual condition of the human race. When we notice what we esteem a slight disease, we are not particularly anxious about the means of cure,—our remedies are mild and are tardily administered, and we are willing to trust to the healing power of nature. Not so when we observe the symptoms of one of those dreadful maladies which quickly send men to destruction; then we are alarmed and in earnest, and ply vigorously and without cessation, every method of arresting it, which science and experience can devise. Similar to this must be the feeling of those who are truly engaged in the Missionary cause. Those who entertain different opinions of the extent of human depravity and its consequences, may talk about Missions, and attempt to excite among themselves some interest in their favor; but this is in self-defence, and because they are roused by the reproach of lukewarmness. They can have no heartfelt devotion to this species of Christian benevolence. It is not simply because Christianity will improve the temporal con-

dition of those to whom it is communicated; saving the idolater from moral degradation, and from expensive offerings and sacrifices of human blood; restoring woman to her just privileges, her mild control, and purifying influences, and thus bringing in its train all the benefits of civilized life; it is not on these accounts alone that we are to promote the dissemination of our religion. Great, unquestionably, as are the moral and temporal advantages which accrue to those who are the subjects of missionary labors, this must not be our sole or our principal reason for promoting them. Would we aid Missions upon proper and efficient principles, we must aid them because they are means appointed by God for taking perishing sinners from a state of condemnation; for introducing the lost sons of Adam into the flock and fold of Christ; for extending the triumphs of the Redeemer over sin, Satan, and death; and for peopling the mansions of the blessed with pure and rejoicing spirits, who might otherwise have been the hateful and blaspheming subjects of eternal condemnation and misery. These are the solemn and overwhelming considerations which present the cause of Missions in all its extended importance, which connect it with the awful sublimities of a future world, and which, therefore, are best calculated to rouse the attention of beings acting on their responsibility as immortal. Those who have not these feelings and views can never be engaged in it, as they should be, heart, mind, soul, and strength. When mere temporal advantages are to be communicated to

our fellow-creatures, and moral renovation for the purpose of inducing them to live with greater purity and dignity "the life of to-day," when these are the only motives that impel us to the Missionary cause, it will inevitably be pursued with the caution, the delay, the controlled feelings and views of a worldly policy. Let me know what opinions any set of men hold in regard to the distinguishing characteristic of the Gospel of Christ, and I can almost predict how high the thermometer of their religious benevolence will rise when applied to the atmosphere which envelopes the sin-darkened nations. With the true and faithful Missionary, the Gospel does not seize hold upon his affections, arm his resolutions, sustain his self-denial, and animate his labors, as the Gospel of Christ the moral teacher, Christ the author of immortality, Christ the renovator of religion: No—it is Christ crucified, Christ the atonement for his sins, Christ the only and the all-sufficient means of his restoration to the favor of God and the hope of future blessedness.* This is the saying which is worthy of all acceptation, and which he earnestly desires may be accepted of all. This is the Gospel which he readily perceives was not communicated for himself alone, but for every creature born in the same state of condemnation with himself. And the gratitude which he feels for his own deliverance, his present consolations and future hopes, while it fills his mouth with praises to God his Saviour, engages his hands and his heart to promote the cause

* See Note A.

which he knows to be dearest to that Saviour, for which He endured the cross, despising the shame, even the salvation of the world.

In former years, the cause of Missions was little understood, and, therefore, was much misrepresented and violently assailed. But now there are few who are avowedly opposed to it. Every Christian must and will acknowledge that the ignorant and destitute of our own shores, have great and unalienable claims upon our charitable sympathies and assistance, and there are very few who entirely reject and discountenance the petitions of the poor heathen of foreign lands. So much has been said and written to encourage this holy warfare, such proofs of its justice and expediency have been advanced, and so much ground has actually been gained in it, that pious and thinking men can be indifferent no longer. The animating exhortations of such men as the ardent Melville Horne, and the eloquent and benevolent Chalmers, the self-denying labors of the pious Schwartz, the zealous Buchanan, the judicious Middleton, the devoted and accomplished Martyn, the almost perfect Heber;* and, in our own country, the cogent appeals and powerful examples of those of other persuasions, in the pulpit and on Missionary ground, sanctified and rendered efficient by the Spirit of God, have awakened the slumbering spirit of Christendom, and disturbed the long and disgraceful apathy of our own Church. But much, very much, remains to be accomplished.

* See Note B.

It is one thing to acknowledge the justice and obligation of Missionary claims; a far different one to put forth our energies to advance them. This is what Christians of no place and of no denomination have as yet done to the extent which the cause deserves and demands; and certainly we must be content to endure the reproach and mortification of being among the last to enroll ourselves under the banners of this holy warfare. My observation has more especial reference to the case of Foreign Missions. To aid our brethren at home within the boundaries of our own country, even Christians of moderate zeal and benevolence have acknowledged to be a duty; and a few flocks have been collected, and a few patches from the vast domains of our western country, have been reclaimed and cultivated for their sustenance. But what have we done abroad? But little, and that little with still less effect.

The idea of sending the Gospel to the remote ends of the earth, has been ridiculed by some as a quixotic enterprise; has been discountenanced by some as impracticable; and has been discouraged by others as interfering with more urgent claims nearer at home. Others again object, because the beneficial effects of Missions have not, in their estimation, been commensurate with the exertion and expense that have attended producing them. Reasoning from the many disappointments that these enterprises have met with, and from the large sums of money expended in them, they delare that the time has not yet arrived, that we

must wait till the state of heathen nations is rendered more propitious to such attempts by political or other changes, and that while comparatively so little is to be accomplished abroad, and so much remains to be effected at home, our donations and exertions should flow in this latter channel alone. These considerations are not without weight; at any rate, some of them proceed from those whose sincere attachment to the Kingdom of Christ, and whose earnest desire to see its advancement, we cannot for a moment question. But surely the claims upon us at home, are not a sufficient apology for utterly rejecting those who call to us for salvation from afar. "Cast thy bread upon the waters, give a portion to seven, and also to eight." I doubt not, and no Christian can doubt, that our first and most imperious duty is at home. We are to do good unto all men, but especially unto them that are of the household of faith. He that should cast his whole bread upon the universal ocean of Christian benevolence, while his own family are hungry for the want of it, would literally be worse than an infidel; he that should portion off strangers and the heathen, and leave his own relatives to poverty and dependence, would exhibit himself as destitute of the true principles of benevolence, as of the feelings of affection. We could never approve that ostentatious spirit which scatters abroad, and spares and grudges at home; which spends itself in looking at the ends of the earth, while the eye passes carelessly over the intermediate space. Our holy religion unquestionably teaches that

charity begins at home; but with equal emphasis, it declares that it does not terminate there. We are each one of us bound to be as extensively useful as possible: we must not exclusively confine ourselves to our own immediate families, nor even to the limits of our own nation; we must ever be alive to the consideration how we can do good according to our abilities and opportunities to the great family of man. By every obligation of duty, by every motive of interest, this spirit of enlarged benevolence is recommended to us. Let us for a moment look at the subject in this light.

The more closely we examine the condition of man in society, the more convinced shall we be of the extent of our mutual connections and dependencies. So wisely is the order of God's Providence arranged, so closely has he connected together the human family, that the relations of man with man are every day growing still more extensive. The most distant parts of the earth are now united by the bonds of mercantile interest, and the frequency of social intercourse: every part is constantly becoming more essential to the comfort and well-being of every other part. We cannot then be indifferent to what relates to the improvement of any portion of the human race. But I would ask, is this enlarged obligation sufficiently considered or acted upon by men in general, and especially by Christian men? Their responsibilities to the family that depends upon them, and to the friends of their immediate connection they will readily

acknowledge, and for the most part, punctually discharge. But here they rest. They view themselves as part of a narrow circle, and not of a grand whole. They will move perhaps evenly and regularly in their own little orbit, but forget that this orbit, with all that it contains, must take its course around a larger one, and this again around another, till we can no longer trace the majestic and complicated system. It is not intended, as before stated, to advocate the principle that a man's contributions and exertions are to be devoted with equal energy and continuousness to objects remote as well as near. By no means. As he approaches the centre of his circle, the more powerfully must his rays be seen and his warmth be felt. But there is no point at which their influence must be checked and drawn in by himself. It is only when other beings are beyond his reach, that his duty ceases; then, indeed, the light of the benevolent man, like that of one of the lesser stars, becomes feeble and undistinguishable, but even then it is not without its effect, for it aids to form that luminous galaxy which encircles the moral firmament. Now if the principle thus briefly illustrated be a correct one; if it be founded in the nature of man, be enforced by his condition in society, and be rendered obligatory by the inferred and the revealed will of God, at what point on the surface of this globe will it authorize us to suspend our exertions and contributions for imparting to our fellow-men that which we esteem our best treasure? What remote island, what secluded valley,

what alpine region, where sinful and accountable man inhabits, should we consider as placed beyond our sympathies? None. We may not think as often, or give as much for them as for our own household of faith, but we must sometimes think and act, and something we must give.

Domestic and Foreign Missions, though they may be distinct in name, though their transactions may be under the control of different bodies of men (and perhaps for their mutual benefit such a division of labors may be expedient), yet the cause itself is one and indivisible. That which makes them Foreign and Domestic, is the difference of our civil relations. But what has the Gospel of Christ to do with boundaries of kingdoms, or the forms of government, or differences of language, or varieties of feature and complexion? The enlarged and generous spirit of Christian love overleaps these boundaries. God, who hath made of one blood all nations of men for to dwell on all the face of the earth, will the more approve our benevolence the more expansive it becomes, because it then in some degree resembles his own universal goodness. Let not any one imagine that he is the true and enlightened friend of Domestic Missions, while his affections are cold to those which have our distant brethren of the human family for their object. In our thoughts, our prayers, and our exertions, they are to be regarded as the offspring of the same principle; just as that is the same charity which gives to the destitute family that lives within sight of our own habitation, and to

the unfortunate being plundered and wounded, and left for dead on the road side, whom we casually encounter while on a distant journey. We could not innocently pass by the latter with neglect, for he also is our neighbor in the view of Christian duty.

But although the general principle may be allowed, there are some who may be disposed to deny its *immediate* application to the heathen world, and to urge as a reason for longer delay the little that has been effected there, and the discouraging prospects it even now presents to our view. Of those who assert this objection, and thus reason themselves into a state of indifference, it may be demanded, is not the precept, "Go preach the Gospel to every creature," plain, direct, and untrammelled with restrictions or limitations? Are we to wait for another command as the signal to go forth? Have we any right to expect another? Did the Apostles and Missionaries of the Church in its infant age remain within the walls of Jerusalem, or even within the confines of Judea? No. When the Church was once established, and its triple order arranged and organized by Divine suggestion, it became the settled plan and determination of its counsels to overspread the earth with the doctrine of the cross. The isles of Greece, the shores of Asia, refined Athens, imperial Rome, uncivilized Britain, remotest India, these were the fields of Missionary labor ere a century had elapsed from the going forth of the great commandment—preach the Gospel. Had Christians in after ages possessed but half the portions of this Apostolic zeal which

distinguished the Church while in its age of infancy, in eighteen centuries there would not have been a place on the whole earth ignorant of the name of Christ.

But the plea and excuse of the spiritual destitution of our brethren at home returns upon us. Let us look again at the conduct of the Apostles in this respect. They unquestionably went frequently and far on Foreign Missions. Will it be said that the corrupt and hardened Scribes and Pharisees of Jerusalem, the ignorant and yoke-bound slaves of their burdensome rites and foolish traditions in the regions round about (which was the field of Domestic Missions to the Apostles), will it be said that this field did not need their attention and cultivation as much as almost any portion of any nation of Christendom needs the labors of Christians of the present day? And when the Apostles knew that Jerusalem was to be trodden down of the Gentiles, and its wretched inhabitants destroyed or scattered abroad, might they not have found in the prospect of these dreadful visitations a powerful excuse for confining their labors to their own brethren? Yet they were not restricted by these views. They went forth,—quickened by zeal for Christ and love for the souls of men;—they penetrated even to the ends of the earth. Or will it be argued that to them obstacles were less and encouragements greater than to us? Let us make the comparison. The inveterate prejudice, the narrow bigotry or high contempt of Mussulmen,—are these hateful qualities more prominent in them than they were in Pharisaical Jews of ancient times?

The mild Hindoos are intelligent, are devoted to their superstition, which is supported by antiquity, and defended by learning and taste; but are they by these circumstances placed farther beyond the reach of the Gospel than the polished and witty Greeks, or the dignified and philosophical Romans? The Indians of Western America and the isles of the Pacific are ignorant and degraded; the savage hordes of Africa are remote and intractable; but are they less accessible or more barbarous than the furious Gauls, or naked Britons, or inhospitable Scythians? Or to coast the shores of the Mediterranean in frail barks without compass or chart; was this less hazardous, or an enterprise of less extent, than now to sail in our stately and well ordered ships, guided by experienced skill and the certainties of science? No, my brethren. There is no obstacle to missionary enterprise in the present day, which was not equally formidable to the Apostles and early Missionaries. There was no encouragement given to them which we do not enjoy in an equal degree. And I will venture to add, we have equal advantages for bringing converts to the faith of Christ, had we but their zeal and devotion. They indeed wrought miracles, they spake with foreign tongues, they were inspired teachers; but we have the arts of civilization, which arouse the attention and command the respect of the ignorant Heathen, like miracles; we have time and facilities to learn foreign languages which were denied to the Apostles; and the preaching of the Gospel, if it be not from inspired lips, yet if

these lips faithfully declare the truths of inspiration, the Spirit of God will give them entrance into the heart. Now, as in the days of the Apostles, the Gospel grows not from the planting of Paul, or the watering of Apollos, but because God giveth the increase.*

But why need I argue these points? Argument was the duty of twenty years ago; then was the season of doubt and irresolution with the timid; with the bold, merely the period of anticipation. At the present day, instead of arguing on general principles, we can present the simple and obvious demonstration. We have begun to find that bread which for so many years, and with apparently so little effect, hath been cast upon the waters. Look at what has been accomplished by the Missionaries of the South Sea Islands. "Never," as competent and trustworthy witnesses have declared, "never did the Gospel obtain a more complete and glorious triumph over ignorance and sensuality and superstition since the world began. Behold again in the East the seed which was placed but a few years since in the bosom of the earth, which Middleton cherished and Heber watered; and how it flourishes and puts forth its leaves, and yields its fruits, and how the nations begin to resort unto it for healing, and the ancient Churches to revive beneath its sheltering branches. Look at this, and be no longer faithless, but believing. But when we would point to what Missionary labor has actually accomplished, whose thoughts do not at once turn to trace the unostentatious but

* See Note C.

decided progress of that band of Apostolic men, the Moravian brothers? We look at them and the history of their labors and successes with unbounded respect and admiration. Hence we may derive courage the most abundant. Considering the difficulties that the Mission cause has had to contend with, the lukewarmness of its friends, the opposition of its enemies, the absence of concert in its plans, the inexperience of its directors, the want of adequate preparation in its messengers, we cannot reasonably indulge disappointment in regard to its desired effects; we may rather wonder that these effects are made prominent so early. Under the influence of reflections made upon the present state of Missions, to me it now appears that there is no place on this earth so remote, no people so barbarous, no superstition so rooted in the affections and prejudices of those who practise it, that may not at this very day, by the very first ship that can be prepared, be made the object of a successful Missionary assault Had we the means and the instruments, the time is always ready. It is to be wanting both in faith and courage to wait for political changes or moral revolutions. The Gospel must make its own way, and it is able to do so. If the true priests and Levites will only carry the Ark of the living God into the enemy's land, they need not fear for its safety; no sacrilegious hand will be permitted to take hold of it for its destruction, and Dagon shall fall prostrate before it.

But the spirit of enterprise once awakened by these views, we acknowledge that its operations must be

directed with the utmost circumspection. We should not hesitate because the field is remote, the enterprise hazardous, the prospect of success distant; but we may require that the plan be prepared by the best experience, and the fullest knowledge of circumstances, and that ample means be collected to put it into thorough execution. To ministers of the Gospel, and to all devout Christians in their respective spheres of action, it belongs to excite and to press forward the Missionary spirit, and to pour into the Missionary treasury of the Lord, supplies so ample that the drafts upon it shall never fail. Upon the Boards and Directors of Missionary Societies, it is incumbent to look with the eye of enlightened philosophy, as well as Christian compassion, over the whole surface of the earth, and see to what points their efforts can be directed with the best prospect of success, and what measures are best calculated to insure this success. We must acknowledge that most of the disappointments that have attended Missionary efforts, and most of the fruitless exertions that are now adduced as an argument against them, have proceeded from want of sufficient prudence and knowledge in their management. Zeal without knowledge will carry us astray; the courage of enterprise without prudence to direct it, cannot be expected to produce successful results. Another consideration is also of importance. While our means and resources are limited, they should not be directed to too many objects. Collect the little tributary streams into one channel, and their force will bear down mighty obsta-

cles; they will reach their way to lands which they can beautify and enrich; but divide them minutely, and dispense them widely upon the arid sands of the desert, and they will be dried up, or sink away, and leave no green traces of their progress.*

When we direct our eyes over the whole surface of the globe, in benevolent inquiry for the field which appropriately belongs to us to cultivate, which our past neglect, our present duty, our future interests, unitedly mark out to us as our own, shall we not say that it is Africa, injured, oppressed, degraded Africa? injured, we are willing to believe, through the sin of ignorance in our forefathers; oppressed, that the labors and sacrifices of her children might minister to our comforts and luxuries; degraded, by the yoke of an unjust and cruel bondage, imposed by those who to us were benefactors and parents. Is it not our solemn duty to do away, as far as possible, the effects of their injustice; to repair the moral evils which they have caused? And in what better manner can this be done, than by giving to Africans the blessings of Christianity, and preparing for them in their own land "cities of refuge?" Nay, I would demand in what other method can it be done? I can see no other, and imagine no other. But let us with strong and united purpose, engage ourselves in this enterprise, and the good we may accomplish, the evil we may avert, is incalculable. As regards other Missionary attempts, we are encouraged to look for a reward

* See Note D.

although it may be distant; after many days thou shalt find the bread that thou hast cast upon the waters. But here another, and a most solemn and interesting motive is added: "Give a portion to seven, and also to eight, for thou knowest not what evil shall be in the earth." The danger that impends over us as a nation, from the increase of our colonial and slave population, we cannot define or imagine. But that by a continuation of our infatuated blindness and criminal neglect, it may be awfully great, no thinking man can doubt. To us who are happily exempt from the curse of Slavery, this danger is not so immediate; but can we be indifferent to it? By no means. The cause is a common one. The welfare of the members of one family, who should be united in bonds of the closest affection, as they are by the ties of interest, is involved in it. I am troubled and grieved when I hear upon this subject the interests of the South, and the interests of the North conflicting, and the jealousies of one met by the reproaches of the other. It is not the fault of our Southern brethren that has entailed this evil upon them: it is not by virtue and prudence alone, that we have escaped from it. Let us remember this. Our exemption arises from circumstances that existed long before there was any distinction of principle upon this point; the nature of our climate, and the character of our early population. To triumph in our freedom, as though it were of our own purchasing, is folly and ingratitude; to hold it up as a reproach to our brethren is base

cruelty and injustice. As loving brethren, as faithful citizens, as true and benevolent Christians, we should unite, heart and hand, wealth and wisdom, enterprise and prayer, to avert the evils, to redress the injuries, to remove the disgrace consequent upon the introduction of Slavery into this western world. To talk of any general or immediate emancipation to the injured sons of Africa, except the freedom which Christ can give, is to talk language, the origin of which is ignorance, the consequences of which are cruel suffering to our brethren and friends. The freedom of Christ, then, let us proclaim to Africa, and let it be our determination that her sons shall enjoy it. And let her sons too be its heralds. Africa must be civilized and Christianized by Africans; but in America must the work be prepared. Here must Missionaries be selected, and instructed, and commissioned. Why should we not have our School of Missions for this express purpose, and why should it not be commenced forthwith? For such an enterprise, so fraught with advantages, we have only to make judicious preparations, and to bring forward our demands, and we shall, I am confident we shall find a general response of sympathy throughout our land, and a willing and abundant contribution.* But I find myself an insulated individual, encroaching upon what I have stated to be the appropriate province for the exercise of the united wisdom of Missionary Boards and Directors. I say not the field I have

* See Note E.

spoken of, is the only one. Assuredly not. But I present it now, as appearing to me the one first in duty, and first in importance.

And now, my brethren, having demanded your attention longer, I fear, than I have rewarded it, I must approach the conclusion of my present effort. Weak though it be—far inadequate to the dignity and importance of the subject, I will yet pray the Almighty Spirit to give it His blessing; and I will, also, venture to ask for it your prayers. In regard to the cause itself, I have no doubt. It must and will succeed. The triumphs of the cross will be more frequent and more universal, from this time forth, while the world shall endure. We, indeed, and many of our posterity may first disappear from the earth, but the Bread of Life shall return again to this land from which it has been sent forth. Our children's children will enjoy the Christian triumphs, and partake the Gospel peace and prosperity we may now prepare for them. The earth is gradually improving, its deserts are reclaiming, its forests are levelling, green fields and smiling villages, the comforts of plenty, and the elegancies of art, are advancing. In the progress of ages, from our own Atlantic shores to the Pacific, shall be one extended surface, which the industry of man shall cultivate and beautify, and his enterprise fill with level roads and easy waters of communication. The mysterious centre of Africa shall be known and visited by commercial enterprise. The jealous gates of China shall be thrown widely

open, and her wall of separation be cast down to the earth. The wandering tribes of Asia shall rest, and tents and tabernacles be changed into places of permanent abode. Not an island in the universal ocean shall be unknown, nor where man can inhabit, shall it be unpeopled or uncivilized. And all this time, shall the Gospel be immovable? shall it be confined within its present narrow boundaries? No, my brethren—for it shall be the chief stimulus to all this enterprise, the principal cause of all these successful results. When our remote posterity shall see the earth tranquil in peace, smiling in joy, and vocal in praise to God, they shall recur with wonder to the history of past times, when wars were in the earth, when heathen superstitions disgraced it, and sacrifices of blood vexed it, and sin every where polluted it; and in deep-felt gratitude they shall say, these are the blessed effects of our fathers' labors, and of those who engaged with them in the Missionary cause. Blessed be their name and their memory! And perhaps, we also, to whom these anticipations seem now extravagant, may be permitted to look down and see the earth improving, the reign of peace restored, and the garden of Eden again flourishing in delights. Hasten, O Lord, the time,—revive thy work in the midst of the years, in the midst of the years make known,—henceforth let thy word run very swiftly,—defer not, O our God, until the kingdoms of this world have become the kingdoms of our Lord and of his Christ. AMEN.

NOTES.

The observations which follow might have been placed at the bottom of the pages where are found the passages, in the preceding Sermon, which they are designed to illustrate; but it was thought better not to interrupt the attention of the reader, and therefore they are here collected together.

NOTE A, P. 122.

On page 122, it is stated, that the peculiar and essential doctrine of the Gospel, Christ crucified as the atonement for our sins, and the sole Author of immortal life, is the one which can alone sustain the Missionary, and give success to his labors. We have ample proof of this from well authenticated facts. Who have been truly zealous in this cause, or have actually accomplished any thing in it, except those who maintain the doctrines of grace? As to the influence of these doctrines, look at the following facts, taken from an Essay by one of the most remarkable young men of the present age—too early, alas! removed from his anticipated labors among the heathen. John Urquhart, like Henry Kirke White, was distinguished for early and powerful talents, for an early and assiduous use of them, for early and devoted piety, for an early and much lamented, but a blessed death. See parts of pages 85 and 86, in the first volume of the interesting Memoirs of John Urquhart, by William Orme.

"To come then to the facts. The scene of the experiment was the inhospitable region of Greenland; and the moral and intellectual condition of the inhabitants was even more barren and dreary than the scenery with which they were surrounded. Here the only plausible system of instruction seemed to be to attempt to teach the savages those truths which are of a preliminary nature. Accordingly, the Missionaries set to work most assiduously, in telling the Greenlanders of the

being and character of a God, and of the requirements of his law. However plausible this mode of instruction may appear, it was patiently continued in for *seven years*, without producing even the smallest effect on those hearts which ignorance and stupidity had rendered almost inaccessible. The first conversion (as far as man was concerned) may be said to have been accidental. Some Southlanders happened to visit the brethren, as one of them was writing a translation of the Gospels. They were curious to know what was in the book, and on hearing read the history of Christ's agony in the garden, one of the savages earnestly exclaimed, 'How was that? Tell me it once more; for I would fain be saved.' . . . . . Some time after this remarkable conversion, the brethren entirely changed their method of instruction. 'They now directed the attention of the savages, in the first instance, to Christ Jesus, to his incarnation, to his life, and especially to his sufferings.' This was the beginning of a new era in the history of the evangelization of Greenland. Conversion followed conversion, till the Missionaries could number *hundreds* to whom the message of God had come, not in word only, but also in power."

What a different course of proceeding is this from that which we have heard is attempting in Calcutta, by an interesting native. He has prepared extracts from the New Testament, which, as far as possible, exclude its peculiar and essential doctrines, and represent, as the teaching of Jesus, simply and solely the moral precepts he inculcated; and the admirers of this benevolent and learned, though deeply mistaken Hindu, anticipate from such a mangled and lifeless system, conversions to the faith of Christ. When this system does make converts, and bring a benighted people from darkness into light, and from the power of Satan unto God, we may begin to put some faith in it. But it is impossible; the preaching of Christ crucified is the only preaching that ever did, or ever will, convert the heathen. I doubt whether "the precepts of Jesus," alone, would ever have been "to the Jews a stumbling block, to the Greeks foolishness." This is not the doctrine which first offended prejudice and after-

wards vanquished it; thus proving itself "the power of God, and the wisdom of God."

NOTE B, P. 123.

On page 123, the names of several individuals are mentioned, who have distinguished themselves in promoting the Missionary cause. Such an enumeration in a discourse for the pulpit, must of necessity be very limited and incomplete. This holy cause can boast of many advocates, eminently distinguished for talents, as well as piety and zeal; many who yet are alive and laboring to serve their Master in this way to him most acceptable, and many more whose memories live and flourish, though their bodies slumber in the dust. The Missionary course of such men as Martyn and Brainard, has not yet terminated. The spirits of many will be stirred, and the faith of many be strengthened by their example, and thus, through their instrumentality, will the Gospel be preached to multitudes of the heathen. Their lives, which are compiled principally from their own journals, are replete with interest as pieces of biography, and are admirably calculated to kindle and keep alive the flame of private devotion. They ought to be, and will be, the inseparable companions of every Missionary.

A life of Bishop Heber, prepared in the same manner and with equal ability, would be an invaluable present to the Christian world. In him we see splendid talents, profound learning, cultivated taste, poetic imagination, the loveliness of domestic virtue, saintly piety, and Apostolic zeal combining together to form a character "almost perfect." Why, also, should not the crown of martyrdom encircle his brow? He did not, indeed, expire under the axe, or in the fire of persecution; but he counted not his life dear unto himself, and sacrificed it, in abundant labors and courageous exertions in that fatal climate. Two have gone from that most elevated and interesting Missionary station—Middleton and Heber; both great and good; both perfectly adapted to their respective work; the former, by his firmness and sound discretion to plant the Church—the latter, by his ardor to

nourish it; and both were faithful unto death. A longer deferred termination of his responsible duties we may wish for their successor, Bishop James, but a more glorious one we cannot.

NOTE C, P. 132.

Within the limits ordinarily assigned to a sermon, it would be impossible to represent with any effect the benefits that have actually been derived from the labors of Foreign Missionaries. Information upon this point is, however, abundant and accessible. The reports of Missionary Societies and the journals of Missionaries, are replete with interesting accounts of the influence of the Gospel upon the characters of the heathen, purifying their conduct, elevating their minds, opening to them the prospects of immortality, and at the same time improving, in an unspeakable degree, their temporal comforts. See the Journal of Stewart at the Sandwich Isles, the Moravian Reports every where, any number of the Missionary Herald, and the Journal of Bishop Heber, which we trust will soon be given to the American public.

For the evidence of an immense amount of good accomplished both at home and abroad, and for an illustration of the manner in which the *Church of God* should fulfil its appropriate and solemn duty of disseminating the *Word of God*, see the reports of the venerable and most excellent *Society for promoting Christian Knowledge.*

Since writing the above, I have had an interesting conversation with an intelligent captain of an American ship, who arrived here but a few weeks since, from the Sandwich Islands. He visited these islands twenty-seven years ago for the first time, and has since been there as frequently, and perhaps more so, than any captain who has sailed from this country. The account he gives me of the improvement of the natives, is most satisfactory, and most encouraging to future exertions in their favor. When he first knew them they were barbarous, half naked, ignorant, grossly immoral from the contaminating intercourse of dissolute foreigners, and he was in constant fear for his personal safety while on shore; now they are decently apparalled, possess a written

language by which they hold a perfect and easy intercourse; the arts, and even the elegancies of civilization are introduced among them, and life and property and commercial intercourse are guarded by judicious laws and regulations. This great change has been accomplished within a few years, and he attributes it entirely to the beneficial influence of the religion carried there by the Missionaries.

There may be statements of an opposite nature given by some persons. But can we not easily account for them? When this gentleman first went to the Sandwich Islands, a very lucrative trade was carried on by the Europeans and Americans. The poor Indians, in their ignorance, would barter away large quantities of sandal wood, and other commodities, for articles of the smallest value. At present, however, they are so much improved and so well instructed, that they have learned the relative value of their own productions and foreign manufactures, and all hopes of any thing but a fair and honorable trade are done away. Now, are there not persons in the world selfish enough, and unprincipled enough, to endeavor to discountenance and bring into disrepute any system which has interfered with their contemptible pecuniary interests? Contemptible indeed, when put in competition with the intellectual and religious improvement, the present comfort and future happiness of thousands of immortal creatures.

The intelligent person who suggested these observations, made one other, which struck me as of the utmost importance to the quick success of Missions, and one which, I fear, has been too much neglected by our Missionary Boards—caution to be exercised in the selection of judicious and well-instructed Missionaries. It is a dangerous idea, and one which should at once be discountenanced by all who are connected with Missionary operations, that a person, who from some prominent defect in manners, or from dulness of mental powers, is unfitted for ministering at home, may do very well for the heathen provided he has zeal and piety.

NOTE D, P. 135.

In the Essay which was referred to in Note A, and which,

in the Memoirs of John Urquhart, Vol. I. p. 81, will be found entitled "Dr. Chalmers, St. Andrews Missionary Society," there are some highly important suggestions upon this point. Dr. Chalmers, as there styled, is indeed a Christian philosopher. The course he pursued at St. Andrews, is worthy of imitation in all our Colleges, more especially in our Theological Seminaries. To collect Missionary intelligence industriously, to arrange it judiciously, and to draw inferences from it logically, and thus to arrive with something of the certainty of science, at the best practical means of disseminating the Gospel, is certainly an object deserving the attention and labors of every true and enlightened Christian, more especially of those who superintend the preparatory studies of the heralds of the cross.

NOTE E, P. 137.

African Mission School.—The time would not permit me to enlarge upon this important subject, but I refer the reader to Section IV. of an admirable little volume, "Hints on Missions," by James Douglass, Esq.:—though small in compass, it is large even to sublimity in the views it presents, and the anticipations it throws out concerning the Kingdom of Christ on the earth.

Greece might be another interesting sphere for Missionary labor. With the fair prospect, and almost the assurance of political independence; with a true Church existing there, although decayed and dilapidated like her ancient temples; with prepossessions favorable to this country, through the benevolent interest we have exhibited in her favor; we have every reason to believe, that judicious and able Missionaries sent from hence, might accomplish much in reanimating the spirit of true religion in that land, dear to us as scholars by its classical associations, far dearer to us as Christians as the scene of Paul's preaching and labors. The desolating flood of Mahometan superstition shall be rolled back, and the seven Churches of Asia will emerge from it. Would that it might be the honorable privilege of our own pure and Apostolic Church, to aid in removing the corruptions that have gathered upon them, and in rebuilding their towers and strengthening

their battlements, and making them again the glory of the East, a praise and a name unto the ends of the world! In addition to our exertions in favor of Africa, which is our first duty, we might, if we had true zeal, accomplish something in this cause. One or two able and learned and pious Missionaries (for they must be eminent in all these qualities to be really efficient), could we obtain them, might move the lukewarm, and animate the desponding among the Greek clergy, and produce an intercourse of love between two sister Churches, having the common bond of a primitive ministry. But perhaps the expression of such anticipations is premature; we may, however, cherish them in our hearts, and pray for their speedy accomplishment.

In bringing these notes to a conclusion, I find that they have swelled far beyond my expectation, and yet I have said but a small portion of what is present to my thoughts. The subject has constantly opened upon me since I took my pen to write upon it, and new views are constantly appearing to my mind. The cause of Foreign Missions now seems to me connected in the most intimate manner with the prosperity of our Church at home. I do believe, that in no way can we so effectually subserve our own ecclesiastical interests,—exciting and extending among ourselves a pure and self-denying spirit of piety, and an enlightened and ardent attachment to our own distinctive principles, as by planning and laboring, contributing and praying, to make this Church known and glorified, as the blessed instrument of communicating spiritual knowledge and spiritual consolations to all people and kindred and tongues that dwell on all the face of the earth. Arouse then, fathers and brethren, ministers and people—as we are a Church professing primitive faith and Apostolic discipline, let us also be a Church exhibiting primitive zeal and Apostolic devotion to evangelizing the world; and may Jesus our Lord and Saviour be with us—he hath promised solemnly and faithfully to be with us "alway, even to the end of the world," provided (and let us all well remember the condition), provided WE GO FORTH AND PREACH THE GOSPEL TO EVERY CREATURE.

INEQUALITIES IN WEALTH THE ORDINANCE OF GOD.*

Deuteronomy xv. 11.

The poor shall never cease out of the land.

From these words we must of necessity infer that there existed amongst the Jews a marked inequality in the distribution of wealth; and, moreover, that this condition of things was not accidental or temporary, but was to be regarded by them as perpetual. The same prominent feature being equally discernible in our own and in all other communities of civilized men, two questions obviously claim our attention. First, is this distinction between the rich and the poor essential

* This Sermon was preached before His Excellency John Davis, Governor, His Honor Samuel T. Armstrong, Lieutenant-Governor, the Honorable Council, and the Legislature of Massachusetts, on the Annual Election, January 7th, 1835, Dr. Wainwright being at the time Rector of Trinity Church, Boston. The thanks of the Senate were presented to the preacher, and a copy was requested for the press.

to the improvement and happiness of man, or may we anticipate its removal at some future period, and under some more favorable combination of the elements of the social compact? And again, if we cannot reasonably look forward to its removal, but are constrained to believe that it is a distinction arising out of the nature of man and the present order of God's providence, can such a conclusion be adduced as an argument against the wisdom and goodness of that great Being who created man, *and hath determined the bounds of his habitation?* * Thus a very important and interesting subject of discourse is suggested to us by the text, and one which I trust will not be deemed inappropriate to the present occasion.

I am aware that it is a difficult and delicate one to treat of, and also that it may require the introduction of topics not generally regarded as within the province of preachers of the Gospel.† As, however, the civil authorities of the State must be supposed to acknowledge the truth and excellency of religion, when they come up to the house of God annually, in solemn form, as the opening act of their session, it would seem to be a fit opportunity to exhibit religion in what may be called its temporal aspect, as advancing and sustaining principles essential to the welfare and happiness of civil society. This I conceive it does, when it recognizes and sanctions the principle of inequality in the distribution of wealth amongst men; and when it declares, both in express terms, and by

* Acts xvii. 26. † See Note A.

the particular duties it enjoins on the rich and on the poor, that this is to be acquiesced in as a permanent condition of society. But it may be said, that religion recognizes and sanctions many other things, which, in the present advanced state of knowledge and morals, are either not essential to the welfare of civil society, or else are absolutely detrimental to its true interests; as, for example, a kingly government, and the condition of slavery. It is incumbent therefore upon the advocate of religion, who believes that the declaration of the text will remain true while this state of probation lasts, to vindicate the Divine Benevolence in this respect; and to show, that if it is ordained that *the poor shall never cease out of the land*, it is so ordained because such an appointment is essential to the true happiness and progressive improvement of the human family. This will be the object of my discourse, and I respectfully request for it the candid and patient attention of this distinguished audience.

In pursuing my design, I shall, in the FIRST PLACE, interpret the broad assertion contained in my text, and suggest some important limitations that may be reasonably prescribed to it.

SECONDLY, I shall endeavor to prove that the inequality of condition, which it implies, is essential to the political, the intellectual, and the moral and religious improvement of the human race; and,

LASTLY, I shall point out how the more grievous and repulsive circumstances attending upon this constitution of the social state may be meliorated, if not entirely removed.

I. *The poor shall never cease out of the land.* Is this declaration of the inspired Lawgiver, to be regarded as exclusively applicable to his own country and people? or must it be extended to all nations, and to all future periods of time? We know that, up to the present moment, these words have been most truly prophetic of the condition of civilized man. Under every form of government, and in every varied state of society, distinctions, caused by the unequal distribution of wealth, have existed. Notwithstanding they have been often denounced as unjust and injurious, and efforts have repeatedly been made, both by legislative interference, and during the excitement of political commotions, to remove them; yet all has been unavailing. Nor have we any reason to believe that this condition of our being can be altered by any exertions of man, his own nature remaining what it is, and the arrangements of Divine Providence, in relation to him, continuing unchanged. Whilst one man is weak of body, and another possesses athletic strength; while the intellect of one is dull and inactive, and that of another bright and vigorous; while the energies of one are paralyzed by frequent and long-continued sickness, and another is incited to constant activity by uninterrupted and elastic health—so long will *the rich and the poor meet together** in human society; and so long must we acknowledge that *the Lord is the Maker of them all.*†

These are causes sufficient to produce the effect,

* Proverbs, xxii. 2. † Job, i. 22.

setting aside those that originate in the vices of men, as dissipated living, prodigality, improvidence, contrasted with the virtues of temperance, frugality, and prudence. But, notwithstanding the clearest indications that such is the ordinance of an overruling Providence, yet there have never been wanting those who have inveighed against it, and have thus either openly, or by inference, *charged God foolishly.** Some, taking counsel of their own benevolent but visionary feelings, and wishing to distribute happiness more equally amongst men, have thought that this could be done by more nearly equalizing their outward condition; others have been incited by a restless impatience under their comparative inferiority, and have hoped to extend their own boundaries by *removing the ancient landmarks;*† others, again, impelled by inordinate and unprincipled ambition, have been ever eager to catch the ear and secure the favor of the unthinking multitude, by flattering their ignorant prejudices, and inflaming their unhappy jealousies against those they esteem more favored by fortune than themselves. We need not look to past ages, nor to transatlantic countries, for such examples of enthusiastic and shortsighted benevolence on the one hand, or reckless and unprincipled avarice and ambition on the other. I do not think that in a community as intelligent as our own, and as well grounded in the great principles of moral and religious obligation, we are to apprehend any great danger

* Proverbs, xxii. 28. † Deut. xxvii. 17.

from the prevalence of such false and pernicious doctrines. Still they should not be permitted to pass unnoticed. They should occasionally be brought forward to keep in general circulation the important considerations by which they are refuted; and they should uniformly be reprobated, not simply because they are speculatively untrue, but because they are at war with the permanent interests and the true happiness of society. This point I shall presently have occasion to notice and illustrate. In the mean time, it is necessary to state more distinctly what we are to understand by the assertion that *the poor shall never cease out of the land.*

Is the human race, then, doomed for ever to groan under the load of evils and miseries heaped upon society, in consequence of exorbitant, heartless, and luxurious wealth, on the one hand, and abject and squalid poverty, on the other? Is the picture of *the rich man clothed in purple and fine linen, and who fared sumptuously every day, and the beggar, Lazarus, laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table**— is this picture destined to find its prototype sooner or later in all countries, and in all succeeding generations? God forbid! I would not by such an admission, imply a heavy suspicion against the doctrine of a wise and merciful superintending Providence. I draw a far different inference from the actual operations of this Providence, as we read them

* Luke, xvi. 19.

in the past history and present condition of the human race.

I exult in the conviction that the whole tendency of civilized society is to improvement in knowledge, virtue, and happiness. I see the elements in vigorous activity, that are producing this effect, in the spread of the Gospel, the multiplication of the Bible, the diffusion of education, the progress of the temperance reformation, the prevailing conviction that peace is the greatest of earthly blessings to nations, and, last of all, but by no means the least of all, in the increasing attention paid to that valuable science which is yet destined to shed innumerable blessings upon the family of man, Political Economy.*

While many other evils attendant upon the social state are thus to be gradually meliorated, if not entirely removed, I cannot believe that the great and obvious one, now under consideration, will remain untouched. We know that at present there exists a vast difference between nations, in regard to the distribution of wealth amongst their respective inhabitants. Compare the condition of the humbler classes of society in Italy or Ireland, with that of the same classes in England, France, or Holland; and, then again, compare the proportions of the rich and poor, and the number of degrees between their relative situations in these countries, and in our own favored and happy land. The contrast is manifest, and it is produced by causes which men begin to trace out

* See Note B.

and understand. This knowledge will be constantly increased by awakened interest and close observation; it will be disseminated by intelligent and philanthropic minds, and it will be applied more and more by individuals and by corporate and legislative bodies, to alleviating the sufferings of pauperism, and to removing altogether the evils of a tolerated mendicity. The poor man will, indeed, still be found in every community, because riches and poverty are relative terms, and indicate no absolute condition. We may reasonably hope, however, that at some future period in the progressive improvement of the human race, such a state as *suffering* indigence will be unknown. "These conditions, it has been well observed, are essentially distinct and separate. Poverty is often both honorable and comfortable; but indigence can only be pitiable, and is usually contemptible. Poverty is not only the natural lot of many in a well constituted society, but is necessary in order that a society may be well constituted. Indigence, on the contrary, is seldom the natural lot of any, but is commonly the state into which intemperance and want of prudent foresight push poverty; the punishment which the moral government of God inflicts in this world upon thoughtlessness and guilty extravagance." *

Why may we not, with joyful hope, look forward to a state of far greater and far more diffused happiness and prosperity, than the present, in reserve for our children's children, if not for ourselves or our

*Bishop Sumner's "Records of the Creation."

immediate offspring? Why may we not even indulge a confident belief, that they will find themselves in a community where depraved and reckless indigence will be unknown, or, where, if observed, it will be regarded as a crime against society, and where neither suffering nor disgrace, nor any idea of unworthy inferiority will be attached to poverty,—a community in which a man will be called poor, not because he is destitute of the means of a comfortable subsistence—not because rare and far distant opportunities are afforded him of relaxation from severe toil for the purpose of bodily health, rational enjoyment, or mental cultivation—not because he is deprived of the means of giving to his offspring every advantage for education which the development of their faculties may render desirable,—but poor simply by contrast with his neighbor who has been endued with firmer health, or a more active and enterprising mind, or who has enjoyed more favorable opportunities for the exercise of his powers, or because these blessings have been bestowed upon his parents, and he has justly inherited the fruits of their successful labors, or because God, by the inscrutable workings of his Providence, and for reasons wise and benevolent, though not obvious to the limited sight of man, has cast down one and lifted up another. For after all we must acknowledge that it is He, the Author of our being, and the Ruler of our destinies, that permits or produces the variety of condition, as well intellectually and physically, as in outward circumstances, that

exists amongst men. *He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people.**

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great and to give strength unto all.†

The power of God then acknowledged, we rely upon his goodness, justice and benevolence, to bring to pass in his own time, and by his own wise ordinances, the desirable changes in the social state to which we have just alluded. But are we led astray by a vain delusion, when we anticipate such results? Is imagination suggesting some idle dream of perfectibility which shall never be realized in the waking existence of man? We believe not. We may express our assurance in the words of the Psalmist when he says, *the needy shall not always be forgotten; the expectation of the poor shall not perish for ever.*‡ We find ample encouragement also for our anticipations in such descriptions as that of the evangelical prophet when foretelling the universal peace, prosperity and happiness, that shall be realized upon the earth during the progress of the reign of King Messiah. *With righteousness shall he judge the poor and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be*

* Psalm cxiii. 7. † 1. Chron. xxix. 12. ‡ Psalm ix. 18.

*the girdle of his loins, and faithfulness the girdle of his reins.** And the effect of this equitable and merciful administration of the laws by the rulers of the earth under the spiritual influence of the Prince of Peace, will be as represented in the bold figurative language of prophecy, that *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them.*† *And they shall not hurt nor destroy in all the holy mountain of the Lord; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*‡

In such a state of society there will be heard no repining of the poor at the better success of the rich—no secret and corroding envyings will be pent up in their breasts—no outbreaking of mad and unprincipled efforts to reduce all to their own condition; and, at the same time, there will be no glorying in the distinction that wealth confers, no hoarding it up for selfish gratification; but all the members of society feeling that its laws and regulations have been just, and have given to each, as far as was practicable, equal opportunities of success, they will know that their respective conditions have been influenced by the providence of God; and the tendency of this conviction will be to render the poor man patient and contented, the rich humble, charitable, and public spirited.

But here it may be demanded, if such a change as this can be effected in the existing relations between

* Isaiah xi. 4, 5. † Isaiah xi. 4. ‡ Isaiah xi. 9.

the rich and the poor, and if we may reasonably look for it as resulting from the progress of Christian knowledge and virtue, why may not a still greater improvement be effected; why may not all inequalities amongst men as to outward condition be removed; and as we are all the offspring of one common parent, why may we not hope that the human race will in process of time be prepared for an equal distribution of wealth, and that this consummation, so devoutly wished for by many, will be actually realized at the auspicious opening of some millennial age? Why? Because we believe that, constituted as the world is, such a modification of the social relations would not be practicable, nor if practicable, would it conduce to the virtue and happiness of men as individuals, or to the progress of society at large. Moreover, as far as we can infer the designs of the Creator from the moral and physical capacities he has given to man, and from the theatre on which they are to be exercised, such was never his intention. If it be farther demanded, why, in forming the world and its inhabitants, did he expose them to such pitiable and unequal conditions, and make it necessary to their happiness and improvement that they should appear to be treated by their common Father with such striking partiality?—to this objection we shall be ready to reply, when any one will instruct us how to account satisfactorily for the existence of physical and moral evil.

Here let me adopt the sentiments of a distinguished author of the present day: "I do not profess to ex-

plain why things were so ordered, that any advancement at all should be needful; why mankind were not placed at once in a state of society as highly civilized as it was destined ever to be. The reasons for this are probably unfathomable by us in this world. It is sufficient for our present purpose, merely to remark the fact, that the apparent design of Providence evidently is, the advancement of mankind, not only as individuals, but as communities. Nor again do I profess to explain, why, in so many particular instances, causes have been permitted to operate, more or less, towards the frustration of this general design, and the retardation, or even reversal, of the course of improvement. The difficulty in fact is one which belongs, not to this alone, but to every branch of Natural Theology. In every part of the universe we see marks of wise and benevolent design; and yet we see in many instances apparent frustrations of this design; we see the productiveness of the earth interrupted by unfavorable seasons—the structure of the animal frame enfeebled and its functions impaired by disease—and vast multitudes of living beings exposed, from various causes, to suffering and to premature destruction. In the moral and political world, wars, and civil dissensions—tyrannical governments, unwise laws, and all evils of this class, correspond to the inundations, the droughts, the tornadoes, and the earthquakes of the natural world. We cannot give a satisfactory account of either; we cannot, in short, explain the great difficulty, which, in proportion as we reflect attentively,

we shall more and more perceive to be the *only* difficulty in theology, the *existence of evil* in the universe."

"But two things we *can* accomplish, which are very important, and which are probably *all* that our present faculties and extent of knowledge can attain to. One is, to perceive clearly that the difficulty in question is of no *unequal* pressure, but bears equally heavy on Deism and on Christianity, and on the various different interpretations of the Christian scheme; and consequently can furnish no valid objection to any one scheme of religion in particular. Even Atheism does not lessen our difficulty; it only alters the character of it. For as the believer in a God is at a loss to account for the existence of *evil*, the believer in *no* God, is equally unable to account for the existence of *good;* or indeed of any thing at all that bears marks of *design*." *

Our subsequent reasonings, then, are all to be grounded upon the nature of man and his present condition as we find them. Assuming these positions, and also the great and important one, that the present is only a state of probation, the future life one of retribution, all material difficulties are removed; and we are prepared to contend, that the wise and benevolent designs of Providence in making our probation a moral discipline, are accomplished by creating those distinctions between men that are now under consideration.

II. I am thus led to the SECOND PART of my subject, in which I shall endeavor to prove, that inequality of

* Archbishop Whately.

condition amongst men in relation to wealth, is essential to the political, the intellectual, and the moral and religious improvement of the human race.

Be it specially observed, that my argument is founded upon the fact of the race of men being brought into the world with the greatest possible difference in their physical and intellectual endowments, and their existing in a state where both physical and moral evil are experienced. Upon such premises I contend, that the unequal distribution of wealth is not only a necessary and unavoidable consequence, but that it is essential to producing the greatest amount of knowledge, virtue and happiness.

1. We will first examine into the effect of this principle upon the political condition of man. By political condition, I mean the relations in which he is placed as a social being. Men have heretofore lived, and, in some remote and barbarous situations, do at present live together without any experience of the distinctions created by wealth. We also have some knowledge of communities where these distinctions have been removed by legislative interference. But no one conversant with this page in the history of our race, would venture to draw from thence an illustration of the benefits of a system of equalized property, except under the influence of wild romance, or of blind devotion to a theory.*

Let us, however, for a moment direct our attention

* Rousseau, Godwin, and all this race of writers fall under one or other of these conditions

to two opposite states of society, one probably the most enlightened, in which the principle of equalization was ever deliberately, and for any continued period of time, put to the test; the other approaching as near as possible to what is sometimes called the state of nature. Let us glance at the social relations as they existed in the republic of Lacedæmon, and as they now exist amongst the native tribes of our own country.

Who would consent to place himself under the laws of Lycurgus, and for the sake of the equal distribution of property which he effected, expose himself and his offspring to a destitution of domestic comforts, intellectual refinement, and all that softens, expands, gladdens and elevates the human heart, such as Sparta was subject to at its best estate? True, the sons of Lacedæmon were brave and hardy, and nobly for a time did they maintain the freedom of their land; for to this object, and this alone, all their physical and moral education was directed, and in reference to this, and this alone, the whole system of their policy was constructed. But it was only freedom from a foreign yoke that they enjoyed; their internal bondage was cruel in the extreme. It kept in chains, and beneath an iron sceptre, the noblest faculties and affections of the soul. And, moreover, in order to secure their own selfish independence, and at the same time maintain the false and forced principle that their misguided legislator introduced, they kept in the most abject slavery thousands of their fellow-beings. To perform the various offices necessary to the comfortable sub-

sistence of man, and such as are accomplished easily, naturally, and humanely, through the operation of the varied conditions of society that civilization encourages and demands, the forty thousand Spartans were obliged to hold in subjection, and live in the dread of, four hundred thousand slaves.* So much for an equal division of property amongst what is called a civilized people.

But this principle is illustrated in another manner, as operating freely and without constraint amongst the native tribes of our own country. And who, to purchase their freedom, would assume the manifold evils of their condition—its wandering life, its uncertainty, its exposure to constant danger, and to frequent and horrible famine, to say nothing of its utter privation of sciences and the arts, and all the social enjoyments of civilized man? And, moreover, look at their present wretched condition—how fast are they dwindling away. And what is the cause? Not so much the vices that contact with civilized life has unhappily exposed them to, as the want of that industry, enterprise, forecast, self-denial, which the great principle of holding property in severalty always produces in a community of men. And this principle, left to its free operation for any considerable period of time, will inevitably produce inequality of condition.

* These numbers may not be accurate, but the proportions cannot be far from the truth. They are stated as given by Bishop Sumner, in his "Records of Creation." Müller's History and Antiquities of the Doric Race, translated by Tufnell and Lewis, Vol. II., gives full information upon this and all other points connected with the social condition of Sparta.

But it may be said, that in countries where the distinctions caused by property exist, and where they are the most obvious, the greater proportion of the inhabitants are subjected to a bondage not less grievous than that of the Helots in Sparta, and are exposed to miseries, uncertainties and privations, as great as those endured by our Indian tribes. Witness Turkey, Russia, parts of Italy, and Ireland. I reply, that in the first place, my argument is not responsible for the consequences following unjust and arbitrary distinctions, the remains of feudal oppression; in the next place, it requires that property should not only be free to follow its natural course, but also that the rights of property should be sacredly preserved; and in the last place, the argument may reasonably ask a just allowance in any particular case, as in that of Ireland, for bad and oppressive acts of legislation and excess of population. With these limitations, I would contend that inequality of circumstances amongst a people, always produces the most desirable results in the reciprocal action of the social relations. We know that the whole tendency of things in a community is to such inequality, and that it requires violence on the part of governments to obstruct this tendency, and, moreover, that amongst the freest, the most intelligent and the happiest nations of the earth, the distinctions thus caused have always existed. From these facts, which are indisputable, we might be authorized to infer the truth of the great principle we contend for.

But follow out the consequences resulting from

diversity in the condition of men, and you will see accumulated reasons to assent to and admire this ordination of Providence. No one who has for a moment thought of the subject can doubt, that in order to the comfort even, of civilized society, very many different occupations must be performed, and must be carried on at the same time,—lands must be tilled, houses must be built, fabrics for clothing must be made, implements of various kinds must be formed, and vessels must be constructed and navigated. It is equally obvious that the division of labor is essential to giving full effect to these occupations. In addition to these employments, there are various other trades and professions to be filled, and also different offices for the due maintenance of the laws—and without laws no civilized community can hold together. If you oblige every man to be his own mechanic, farmer, manufacturer and navigator, and to do his share of the magistracy upon some principle of rotation, it is obvious that we can none of us enjoy as many or as great advantages as we do under the present system; and it is equally obvious, that all these various occupations receiving only the divided attention of an individual, must very fast go backward, and the knowledge and dexterity which men now possess in their various employments in proportion to the undivided attention they give to them, must be constantly and rapidly diminished. I take it for granted that no man, even in very moderate circumstances, would choose to relinquish the comforts and conveniences he now possesses in his humble habitation.

He would not like to be deprived of his glazed windows which, let in the light while they exclude the wind and the cold, or of the various domestic utensils of iron and earthenware in which his simple meals are cooked and served up, or the different fabrics of linen, cotton, silk, woollen and leather which supply himself and his family with clothing; nor would he choose to exchange his convenient tools of trade for the stone axe and the flint knife of the Indian. Yet such would be the inevitable result were the benign and admirable principle of the division of labor to be banished from society. How then is it to be maintained—how? but by holding forth to every man a stimulus to activity, ingenuity and enterprise, in the hope of bettering his condition. Many employments essential to the existence of civilized society are yet so unpleasant in themselves, that no one would undertake them but from the excitement of such a motive. But were all men to be made equal, and were they obliged, by the laws of society, to continue so, there could be no such animating impulse to the exertion of our bodily or mental powers. Who is so ignorant of himself and of human nature as not to know that until we have secured the kind assistance of habit, labor of every description is irksome, and that the hope of advancing ourselves is the exciting principle that overcomes our natural love of ease, and sharpens all the human faculties. Strike this out of the social state and we should deteriorate year by year, till we dropped down to the degraded level of savages. Now this important, this essential

principle cannot subsist without the distinctions of rich and poor.

Again, be it observed, that it is not now a question with us, or with any set of men capable of discussing the subject before us, whether the distinction of rich and poor shall be introduced. It actually exists, and can only be removed by violence. Were the option given by the All-wise Creator to some set of men forming a new community, who were endowed with the same intellectual qualities and moral affections that we possess, but destitute of the knowledge and experience we have of the social state, I think it likely that, with the exception of some few ardent and ambitious spirits, they would say "let us all be equal." There would be something grateful to the human heart in the apparent justice and benevolence of such an arrangement, and knowing nothing of the comforts and advantages of civilization, they would have nothing to regret, and they might live on in a state of mental apathy and mere animal enjoyment. But such a choice cannot now be given; we have acquired the knowledge and tasted of the comforts of civilized life. Are we willing to give them up? And for what? For an artificial equality in the goods of fortune alone,—for do what we will, we cannot make ourselves equal in intellect, in health, or in personal qualities, as beauty, strength and activity,—for a fancied advantage, which would prove in the event to be an awful curse and a hateful condition of existence. Who that has enjoyed the delightful

change of prospect, and felt the invigorating effects of varied exercise over hill and dale, would choose to be condemned to walk for ever after over one level, dull, unbroken plain? Who that has experienced the animating impulse of successful enterprise, and has toiled under the bright and encouraging hope of being richer, wiser, and happier, day by day, and year by year, would give up this wakeful and exciting life, for one of unchanging, sleepy mediocrity? Give us the opportunity of bettering our condition, and we readily take with it all the hazards of failure and disappointment. There is hardly an individual now on the stage of active life, who would be willing to come to a full stand at this moment, and never again be permitted to move. This is proved in the experience of every day, in the conduct of all around us. The universal impulse is forward, and if it produces some evils in exciting ambition, envyings, jealousies, dishonesty, and strife, it calls into existence a thousand-fold more blessings in the bright and varied intelligences, the hardy and ennobling virtues, the dauntless and persevering energies of our nature. Those, therefore, who would throw down the distinctions created by wealth, may justly be denounced as the deadly enemies of all human enterprise.

2. Nor are these distinctions in society less essential to its intellectual improvement. Knowledge, we may venture to say, is now prized by all men. Even those who are supposed to defend most warmly the levelling system, are yet the professed advocates of

knowledge. Indeed, who, in the present day, would venture to stand up and deny, or even question, the reality of the benefits thus conferred upon man? Now knowledge has heretofore been acquired and accumulated entirely through the operation of the principle of the division of labor. Were it not for this constitution of society, we could make no further advances in science and the arts, and should doubtless very rapidly lose what we now possess. It will not be disputed that we have vast advantages over men in the uncivilized state. Look, for a moment, at the contrast between us and them. They have not well constructed habitations, filled with the conveniences and comforts of living; well cultivated fields and a profusion of vegetables and fruits, with a constant succession of new and improved varieties; their agriculture makes no advances, nor their implements of husbandry, war, or the chase, from father to son,—they have no roads, bridges, railways, to facilitate the intercourse of men, and the exchange of commodities; when fatigued with labor, or confined by inclement weather, they are furnished with no intellectual employment and pleasure in the printed volume; they have no weekly and daily visitor in the form of a newspaper, coming in to tell them what is going forward in every part of the habitable globe—their means of storing up the wisdom of past ages, and the events that have affected their political relations, are only uncertain tradition, aided by few imperfect and perishing monuments. In these respects, how im-

measurable the distance between them and us? And why? Because they are destitute of science and the arts. And why are they thus destitute? Because they have never adopted the principle of the division of labor. And why has not this great improvement been adopted by them? Because land has not been held in severalty by them, and they have not been excited to accumulation, by the unequal distribution of wealth.

3. When we take up the argument in favor of our position, on the ground that this state of things in a community, promotes the moral and religious improvement of the human race, we have a still greater advantage on our side. It has been contended by * one of the ablest, and certainly the most eloquent of the advocates of the levelling system, that if all conditions of men should be reduced to an equality, the great incitements and opportunities to commit crimes would be cut off. There would be no fraud, theft, injustice, violence, or avarice, when all men possessed the same proportion of the comforts and conveniences of life. Now this statement we believe to be utterly fallacious, and we reply to it, that there could not possibly be a state of society where there existed no perceptible difference between men as to their possessions. The field of one would be a little more fertile, or a little better watered; the cave or hut of another would be more commodious, or better situated; another would possess newer or better implements of

* Rousseau.

husbandry or the chase, than his neighbor. Or, if in these respects they could by any possibility be made and kept exactly alike, they must inevitably differ in other particulars not less essential to happiness—one would be healthier, handsomer, stronger, or blessed with a more numerous and promising offspring than his neighbor. Now, while the nature of man remains what it is, these circumstances would furnish abundant occasions for the development of its evil propensities. Theft, fraud, or envying, are the same intrinsically, and produce the same evil effects upon the moral constitution, whether excited by great or small things. To accomplish the good anticipated, the change must be produced in the individual minds and consciences of men; no human power can so alter their external state as to effect it. Besides, granting that it would follow as a result from the levelling system, that occasions for crime would be lessened, is it not obvious that at the same time the opportunities for the cultivation and display of the noblest virtues that adorn our nature, would be cut off? What could we know of integrity, perseverance, industry, generosity, beneficence, humility, patience, self-denial? That adversity is the school of virtue, has been the favorite maxim of the wisest and best even of the heathen philosophers. And it is a fact that all those great writers who have treated of the subject of virtue, discussed the nature and obligations of duty, and unfolded the moral and intellectual capabilities of our nature, have lived in ages and in countries,

where distinctions in the outward condition of men, and the painful consequences that follow them, have been most marked. Indeed, this state of society has furnished them with the means of observation, and has suggested to them the great principles of morals, and exhibited to them these principles in action for their delineation. Were the circumstances of men equalized, their intellectual and moral faculties would become feeble and sluggish, and the state of the moral world would be analogous to that of our physical earth, were the whole reduced to one unvaried plain. The whole atmosphere then being one dense, unwholesome vapor, the whole land, one dead and dreary level, the whole ocean, one waveless and stagnant pool, our world would be fit only for those huge misshapen creatures, the next remove from senseless matter, such as geologists have discovered, and such as existed ere the Almighty Architect broke up the fountains of the great deep, and caused the mountains and hills to pierce the skies and condense the vapors for refreshing showers, the healthful winds to blow about them, the joyous rivers to pour down from their summits, carrying verdure and fruitfulness to the humble valleys beneath, and thus rendering it capable of supporting active life in varied and countless forms of beauty and utility to man.

If we turn our attention to the enlarged sphere of duty that Christianity has opened to man, and consider the elevated, moral and intellectual character which it points out to him, and for which it is designed,

to prepare him, it is more clearly demonstrable, that equality of condition was never intended to be the element in which the Christian was to be trained. There was, indeed, for a short period, and amongst a few of the early disciples of the Saviour, a community of goods; but this arose from local and temporary causes. It was never required or recommended, and it never prevailed. It is repugnant even to the spirit of the Gospel, which demands the cultivation of tempers of mind, such as charity, self-denial, humility in prosperous circumstances, patience in adversity; and these can be cultivated only in a state of society where *the rich and the poor meet together*, and where it is devoutly acknowledged that *the Lord is maker of them all.* As, however, the sincere, the pious, and consistent Christian, can never be found amongst those who would do violence to the order of God's providence, and for a selfish advantage or a problematical good, undermine the foundation of all social institutions, we need push this part of the argument no further.

The unequal distribution of wealth, then, we believe to be not only an unalterable consequence of the nature of man, and the state of being in which he is placed, but also the only system by which his happiness and improvement can be promoted in this state of being. We do not deny that there are evils attending it, and that in some countries it has been fostered by artificial and injurious regulations, until it has become oppressive and unreasonable. The

principle itself is fundamentally true and just, but it may be, and often has been, pushed to such an extreme, as to be detrimental to the best interests of society. When, in any country, there are only two classes, the very rich and the very poor; or when the tendency of political regulations is to produce this effect, as is the case under all aristocratical governments, the consequences must be bad. The middling class, as it is sometimes called, that is, the portion of the community that lies between the two extremes of riches and poverty, is its strength, intelligence and virtue. Of course we may infer, that that country is the most prosperous and happy, which has the greatest proportion of this class of citizens. It is one evidence, and we may assert it to be the strongest, of the value of our public institutions, that they have produced this effect, and that in no country on the face of the earth, is the middling class as relatively large, as in our own. How then are we to maintain ourselves in this enviable condition? Or if, as is feared by some, we are gradually declining from it, and individuals amongst us are becoming too rich, by the accumulation of capital, and others getting to be too poor, and threatening to become burdens upon society, how are we to remedy the evil and prevent its recurrence? These are momentous questions. Can we accomplish the object, and keep the happy medium through legislative interference, by checking the increase of capital, by forcing the wealthy under a process of unequal taxation, to give up a portion of their super-

abundance, or by an agrarian system of the division of property? None but a madman, an ignorant enthusiast, or an unprincipled demagogue, could propose this latter remedy. Nor will the others be tolerated for a moment by sound and enlightened judgment. As to an equal division of property by some act of legalized violence, it would avail just as much as a child's play in drawing squares and circles upon a sandy beach; the returning tide of human passions, enterprise, and industry, (and return it would as certainly as ocean ebbs and flows,) would sweep the whole away, and leave the surface marked as before by unequal ridges. If we would save the structure of society from utter dissolution, maintain inviolate our civil and religious liberties, and preserve ourselves from political dangers, awful and incalculable, let us most sacredly guard the rights of property. This is the palladium of nations, this is the pledge of their improvement in all the arts that civilize and adorn our nature, this is their security for advancement in morals and religion. Once touch the rights of property, let it be felt that men are impeded and harassed in their efforts to obtain it, that its possession is insecure, and that portions of it may be taken from them by unequal taxation, and you immediately stop enterprise, and with enterprise the progress of knowledge, and with the progress of knowledge, that also of virtue—and then where is the happiness of such a community? It must be torn by intestine commotion, or if this is kept under by the military

arm of a strong and despotic executive, it must prepare to see its commerce sicken and die, its agriculture decay, its manufactories silent and in ruins, its schools deserted, its roads impassable and infested with banditti, and all its institutions relapsing into a state of Turkish barbarism.

What then? are there no precautions to be taken against the evils which arise from the unequal distribution of wealth, and no remedies which may be applied to alleviate or remove these evils, when they begin to exhibit themselves? Yes, doubtless there are; and a brief consideration of some of them is intended in the THIRD, and last part of my discourse, in which it was proposed,

III. To point out how the more grievous and repulsive circumstances attending inequality of condition in a community in regard to wealth, may be meliorated, if not entirely removed.

The leading objects to which the attention of wise and philanthropic men has been directed, and which should now more universally awaken the strenuous solicitude of the friends of humanity, are three; the promotion of industry; the extension and improvement of the means of education; and the dissemination of Christian truth.

In all these departments, much may be effected by individuals, more, perhaps, than by legislatures. An active and intelligent mind, imbued with sound principles, and warmed with true benevolence, can accomplish great things. By such noble spirits,

governments even are enlightened, are roused to a sense of their duty, and are instructed in its nature. How much has already been accomplished by them! All great principles by which the welfare of the human race is promoted, are struck out as it were, in private meditation; and the fire thus kindled in solitude, burns up like a beacon light upon a lonely mountain, and on the neighboring eminences there are ever men upon the watch, and they catch the bright signal, and repeat it till it is communicated in rapid succession to every hill-top, and at last the deep and distant valleys glow with the glad reflection from a thousand intellectual fires. Knowledge thus produced and widely disseminated, must reach, and must influence, and ultimately control public bodies of delegated authority. A great encouragement this to intelligent and benevolent individuals, who have the good of their country and the human family, at heart. Let them proceed, and by their individual labors, and by their associated efforts in societies, excite their fellow-beings to industry, knowledge, and religion, and great shall be their reward,—great in the applause of the good and wise of the earth, greater in the approbation of conscience, but unspeakably the greatest of all, in that glorious kingdom where *they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever.**

1. The first point to be looked at is the promotion

* Daniel xii. 3.

of industry. Private example, the animating effect of fairs, exhibitions, and rewards, held out by agricultural and other kindred institutions, have accomplished much, and very much more may reasonably be anticipated from these sources. But legislative bodies should by no means be indifferent to this important subject. They can at least encourage industry, by abstaining from throwing any thing in the way of its free exercise. How much, or what they can do by positive encouragements, is a disputed question, and one of very difficult solution. The desire of bettering his condition, is an active principle in man; and his intelligence in this respect is naturally so clear, that he wants but opportunity to exercise his powers, and the full assurance that all which his honest exertions produce will be secured to him, and every thing will be accomplished that we can reasonably desire. Now in our own happy country, every man enjoys this glorious assurance. And never, oh never, may the day, the dreadful day, arrive, when the poorest of the citizens of these United States can justly say that he is oppressed by the rich; or when the richest can for a moment doubt, whether or not his well-earned and legally obtained treasures shall be wrested from him by popular violence, or shall subject him to unrighteous and illegal exactions! Now we are safe in the security of the rights of property. God preserve to us and to our children for ever this inestimable blessing! But as regards a free and full opportunity given to every man to exert his powers,

and employ his capital, have we yet arrived at an equally permanent and prosperous state? I fear not. How to reconcile the entire freedom of commercial enterprise, which is of unspeakable importance to the advancement of such a country as ours in wealth, intelligence, and the arts of life, with the encouragement of domestic industry, which is a paternal duty that every citizen has a right to demand from the government under which he lives, is a grave and difficult problem. It is obvious that we have not yet solved it. But I dare not touch upon the higher questions to which such a discussion would lead. There are too many interested in it, and too much at stake to allow it to slumber for a month or even a day. I may, however, be permitted to turn my attention to those who have not, perhaps, so many to advocate their cause—I mean what are called the working classes. I do not like or approve the appellation, for it suggests a distinction between the members of a community, which does not in reality exist. The merchant who exerts the thought and plies the pen of a busy correspondence, labors as hard as the farmer at the plough; and the professional man, and the man of study, works as painfully, and for as many hours as the humblest mechanic. I adopt the term, however, in compliance with custom. Now, how shall the working classes in a community be stimulated to industry? There is but one way. Promote all measures that are calculated to secure to them high and certain wages. I confess that I most sincerely rejoice, when I hear of measures or events,

the effect of which is to raise the price of any labor whatever, provided always that illegal and irresponsible combinations and meetings are uniformly to be deprecated by the friends of justice and good order. The raising the amount of wages in any country by a judicious and equitable process, is the most feasible, the most natural, the most unexceptionable mode of removing the painful distinctions created by wealth. When the portion of a community employed in manual labor is well paid, of course it will be well fed, conveniently lodged, and comfortably clothed. It is then prepared to become constantly more intelligent. It will abstain from low habits and sensual recreations. Its demand will be for purer and more refined pleasures. It will learn prudence and forecast, and will see that industry and economy in health, and in early life, will secure comfort and independence in sickness and in old age. And it will be taught by frequent and striking examples, that the rich and the poor are travelling one common road, and are constantly passing and repassing each other, the one often ascending the hill with painful and slow steps, the other going down with a rapid and headlong descent; and that the barriers and obstacles we meet with in our upward progress, are frequently placed there by our own fault or folly. The working classes in a community thus enjoying all the substantial comforts of life, experiencing the rewards of industry and the excitement of accumulation, relishing intellectual pleasures and the pure satisfaction of virtuous conduct, will they not sensibly feel that they

have a deep pledge in the political fabric; and will they not be prepared to guard it with jealous care; and will they not be far superior to the romantic follies and insidious devices of those who would tear away its very foundation, security of property? Yes, most assuredly. And therefore, every man in the community has a solemn interest in increasing the gains, and thus elevating the condition of the working classes. Whatever be his occupation, or the employment of his capital, he should feel even a personal interest in giving efficiency to such measures. Should it be the case, which is not however at all likely, that his own profits are somewhat diminished, let him nevertheless remember, that if a small stream is diverted, it renders the great reservoir more secure. But if those who think they own all the waters, and can control all the privileges, will resist with a determined and jealous care the forming of any outlet, let them not vainly imagine that their embankments will stand for ever. If they do not burst by the superincumbent weight, the hand of violence will undermine them, and they will one day rush down in precipitous rain. But how are wages to be kept up without protection from competition with foreign, tax-ground, and pauper-eaten nations? And, if you protect against the introduction of their fabrics, how can you protect against the influx of their ignorant, needy, and worthless population, coming in to compete with the earnings of your own lawful born children, and of course taking the bread from their mouths? But I touch on dangerous and

shaking ground, and feel that I have not knowledge of the sound places for the feet to stand on, or skill, or strength to force my way through the dark and tangled forest that broods over this as yet impervious swamp. I entertain the fullest confidence, however, in the principle itself, and would follow fearlessly to where it leads. INDUSTRY SHOULD BE ENCOURAGED BY MAINTAINING WAGES OF ALL KINDS AT A LIBERAL STANDARD.

But then, on the other hand, men must be left to their own energies, and must understand and feel that they must rely upon their own exertions for support, and that there is nowhere any generous hand, or well endowed institution, to pamper them in idleness and vice. No one thing has tended more to aggravate the evils caused by the existing distinction between the rich and the poor, than the well meant efforts made by the one to alleviate the miseries of the other. By an unenlightened and perverted liberality, the extent of pauperism has been increased, and its miseries aggravated. It is now time for us to make a broad distinction between the means by which real and inevitable distress is to be relieved, and those injudicious attempts which operate as a bounty to encourage the idle and dissolute. It is the duty of all who wish to exercise a genuine philanthropy, to examine rigidly the tendency of every institution for whose support they are called upon to contribute, and to question very closely every single applicant for charity. Every sum given to the idle and dissolute beggar, is so much lost to the purposes of true benevolence; and, in addition to this, it

is so much given to increase the evils of mendicity. So with charitable institutions, if their tendency be, as is sometimes the case, to afford an anticipated asylum to those who, by indolence and vice, have reduced themselves to distress, then all that goes to support such institutions increases the very evils they were designed to remedy. This indeed is a very perplexing as well as important subject to treat of, and we have hardly yet obtained a sufficient amount of facts and observations to direct us to positive results. Amongst ourselves, however, we have the satisfaction of believing that the mistakes committed have been very few, the good accomplished very great. Our almshouses, which are *houses of industry*, our dispensaries to give medicine and attendance to the sick poor, our hospitals to receive them when suffering from casualties or from chronic or violent diseases, our asylums to protect their fatherless and motherless offspring, our provident institutions to beget in them the spirit of economy and to husband for them its results, and in our chief cities a board of visitors and ministers at large, to instruct and comfort them, and to relieve their temporal wants with a discriminating benevolence—all these we must regard as most praiseworthy institutions, and most unexceptionable modes of lessening the evils flowing from the unequal distribution of wealth.

2. Another means of alleviating these evils, is by improving and diffusing education.

You may remember the forcible remark of one of the most eloquent men and distinguished statesmen of

the past age—that "education is the cheap defence of nations."* I would adopt and enlarge upon it, and say that it is their defence, not merely from external foes, by leading them to fight valiantly for that beloved country whom they acknowledge to be the author of their intellectual as well as physical being, but their defence also from inward danger, arising from corrupt principles, vicious practices, pernicious maxims of government, and prevailing ignorance, that can easily be wrought upon, and made the tool of wicked and ambitious demagogues. Were the people of a country generally well instructed, for example, in sound principles of political economy, is it not obvious that a most favorable influence would be exerted upon their habits, and also upon the acts of their legislature? And not only so, could there any danger arise from the false, but plausible maxims of those who talk so loudly about equalizing the condition of man? Would not the fallacy of all such doctrines be at once understood, and those who dared to advance them, be at once detected and shunned as the worst enemies to their country and their race? But once give to the poor man an insight into the structure of civilized society, and into the principles by the operation of which the comforts, the intelligence, and the whole well-being of a community, are produced and preserved, and he would feel that his own safety and happiness are no less involved than those of the rich, in maintaining inviolate the rights of property. He

* Burke.

would see that the levelling principle once introduced, although a very small amount might be for a time added to his income, yet even this could not last, for the stimulus to individual accumulation taken away, the capital of a country could not grow, but must be diminished, and every one's share would of course be lessened. He would see also, that he who talks about the danger, the tyranny, the cruelty of capital, talks folly or wickedness, and argues as much to the purpose as the inhabitant of Egypt would do, who, when the Nile overflows, should inveigh against those who providently enclose a portion of the fruit-bearing waters in reservoirs, to be cautiously and timely let out, when the river has disappeared, and the lands are becoming dry, and the vegetation begins to be parched with drought. With the reduction or loss of capital, manufactories must cease; all works of public improvement must be put an end to; the whole community must, step by step, go backward; and instead of the comforts which the poor man has around him, and the degree of intelligence he enjoys, and the hope of bettering his condition by which he is animated to exertion, he must at last drop down to an ignorant, comfortless, and hopeless state of existence. Yes! it can be proved to a demonstration, that only the worthless and depraved members of a community, could gain any thing by a general division of property; and even their advantage would be only momentary, for the same wasteful and negligent habits and vicious morals would soon reduce them to want again. Now

education alone can produce this enlightening of the public mind. We have done much in this glorious cause, as individuals, and as a body politic, but more, very much more remains for us to do in both capacities. The system of instruction, in our public schools, is by no means what it should be. It is neither thorough enough, nor extensive enough. I am not of the opinion maintained by some, that it is sufficient for those who depend for subsistence upon manual labor, to be instructed simply in the common branches of education. No, I would use all exertion to impart to them every power of knowledge, and every delight of literature. I would make for them intellectual pleasures as common as the air they breathe, and as free to them as to any other class of persons in the community. I would allow of no artificial and impassable barrier between men, and no distinction but that which intelligence and moral worth produce. I see not why science, letters, and the mollifying arts, may not be the common property of the farmer and mechanic, with the professional man and the merchant. And if they enjoy a community of pleasures, and have common topics of conversation in their occasional intercourse, and find that the same books, and the same ennobling pursuits are open to them all, will they not be drawn to each other by a common feeling, and will not all painful and repulsive contrasts between them be soon done away? Then we shall hear no more about those unjust and injurious distinctions between working men, and those who do not labor with their

hands. All will know that intellectual labor is, at least, as wearying to the flesh, and as exhausting to the human faculties, as manual labor. As I before said, the invidious distinction thus attempted to be made, is utterly groundless, and is calculated only to excite unhappy jealousies between classes of men, whose interest is a common one, and who should be drawn together by the closest sympathies of brotherhood.

But in addition to enlarged opportunities, ample time should be allowed to what are called the working classes, for the cultivation of their minds. Manual labor should never be permitted to occupy the whole of a man's existence, that is not spent in sleep and refection, nor should it ever be carried to undue fatigue or exhaustion. What I mean to say is, that men should not be made, nor should they permit themselves to be made, drudges and slaves. They are intellectual beings, and they must vindicate their title to this character, by demanding sufficient time and bodily strength, and unexhausted mental powers, to improve the intellect day by day. He is an enemy to the true interests of his race, who would wish to see his fellow-beings worked till they have no desire but to eat and retire to stupid repose, and again wake, and labor, and eat, and be again exhausted, till sleep becomes the first wish of nature—and meantime the mind lies fallow, or is overrun with weeds—the immortal mind, that places the humblest mechanic on a level with the princes of the earth, and gives him powers,

hopes, and lofty enjoyments, that money or station cannot secure, and that poverty, except the most abject, cannot take away.*

3. But the most effectual alleviation of the evils attendant upon the unequal distribution of wealth, is to be anticipated from the dissemination of the truths of the Gospel. Christianity has a specific action in lessening the evil complained of; for, by promoting industry, sobriety, integrity, and all the habits that advance individual prosperity, it lessens the number of the poor: so much so, that in a community of sincere, devoted Christians, we might be sure that suffering indigence would be unknown. It could never proceed from idleness or profligate habits; and sickness or unavoidable misfortunes would be relieved as soon as known. But besides its specific action, as we may term it, in lessening the relative numbers of the rich and poor, it would remove all the painful consequences of these distinctions. For teaching clearly as it does, that this world is only a preparation for another and a better, and that in reference to this great purpose, it has been formed and fitted to be a place of moral discipline, men would acquiesce in the wisdom and mercy of such appointments. If blessed with abundance, they would use it as stewards of God in promoting the welfare of their fellow-creatures; if suffering comparative privations, they would derive from them the discipline of patience and resignation. All would feel assured that these distinctions are to

* See Note C.

terminate here, and are to pass away with sublunary things; and all being, therefore, principally anxious to place their treasures where their hearts would then be, pride, avarice, and luxury, on the one hand, envy, fraud, and repining, on the other, would be done away. Christianity is the bountiful dispenser of social blessings, the merciful healer of social evils. Those, therefore, who are laboring, planning and contributing to disseminate the truths of the Gospel, are not merely seeking the future and eternal salvation of men, though this is and should be their chief object, but they are carrying into effect the most certain and efficient plans for improving their temporal condition. Christianity will not make men all equally rich, or equally exalted in station, any more than it will cause a perfect resemblance between them intellectually and physically; but it can, and it will, meliorate the evils which flow from this state of things, because these evils, after all, are not inherent in the circumstance of inequality of condition, but in the temper of mind with which men view it, and submit to it. Now Christianity was designed expressly to operate upon this temper, to renew and to purify it, to give it spirituality, and to endow it with virtues for time, and with bright hopes and ample preparations for eternity.

In submitting the subject, thus discussed, to my distinguished and respected hearers, I have the satisfaction of believing, that there is no community in which the important principles it involves will be more readily understood and received. And may I

not, in conclusion, be permitted to express my conviction, that there is no portion of the habitable earth that has heretofore more happily illustrated the benign operation of these principles, and to offer up my fervent prayers, that they may never be invaded or destroyed by misguided benevolence, unprincipled ambition, or the headstrong folly of political factions.

NOTES.

NOTE A, P. 148.

Why should not ministers of religion, as well as the other members of the community, take a lively interest in those studies that relate to civil society, and unfold the principles upon which its advancement and happiness in temporal things mainly depend? But not to the physical condition of man does the science of Political Economy, properly considered, have sole or chief reference; his moral and intellectual improvement is deeply involved in almost every discussion connected with it. Moreover, Christianity is eminently the religion of civilized man, and will only consent to live and flourish in connection with civilization. It sets in motion all the elements that improve the social condition, and, reciprocally, is itself advanced or retarded by the movements of the community into which it is introduced. To be convinced of this, one need only read the admirable arguments and illustrations, that the intelligent and philanthropic James Douglass, of Cavers in Scotland, has brought forward; especially those contained in his little work, which cannot be too well known or too generally perused among Christians, "Hints on Missions." That Political Economy is a science in a high degree interesting and valuable to the philanthropist and the Christian, as well as to the politician, is now felt and acknowledged by some of the most pious and eminent divines. The distinguished Dr. Chalmers has given it his serious notice; and although we are greatly indebted to him for awakening attention to an important subject, and for valuable suggestions in his "Christian and Civic Economy of Large Towns," yet we cannot think that he has treated of Political Economy with his usual discrimination or intellectual power. In the Established Church of the sister nation, there is also a Divine justly entitled to our gratitude, for the efficiency with which

he has directed his powerful and sagacious mind to this field of intellectual labor. I refer to the present Archbishop of Dublin, Dr. Whately. His Lectures on Political Economy while Professor of this department in the University of Oxford, are admirable, and well deserve to be more generally known in this country. So impressed was he with the importance of the subject, which he understood so well, and had written upon in so luminous a manner, that immediately after being placed at the head of the Irish Church, one of his first acts was to establish in the University of Dublin, at his own charge, a Professorship of Political Economy. The first fruits of this act of truly enlarged and Christian benevolence, we have just received in the lectures of Professor Longfield.

In the preface to his Lectures on Political Economy, Professor Whately avows, that his chief inducement to offer himself as a candidate for this chair in the University, and his first object in his course of Introductory Lectures, were to remove the prejudices against Political Economy existing in the minds of some persons as being inimical to religion. "It has been my first object," says he, "to combat the prevailing prejudices against the study; and especially those which represent it as unfavorable to religion. Convinced as I am that the world, as it always in fact has been governed by political economists of some kind, must ultimately be under the guidance of such as have systematically applied themselves to the science, I could not but regard it as a point of primary importance, to remove the impression existing in the minds of many, both of the friends and the adversaries of Christianity, as to the hostility between that and the conclusions of Political Economy." This object, in my humble opinion, he has accomplished in a most able and triumphant manner, and I most sincerely wish that some enterprising publisher would confer a favor on the American public, by putting forth an edition of his interesting and instructive lectures. While suggesting this, two other works occur to my mind as having the same tendency, and as deserving far greater attention than they can receive, while only to be obtained in the few and expensive copies of the English

editions which have reached this country. I refer to the "Progress of Society," by the late Professor Hamilton of Marischal College and University of Aberdeen. Although written in reference to a state of society very different from our own, yet the principles it discusses, and the information it gives in many points, are of universal application. The other work is "A treatise on the Records of the Creation, and on the moral attributes of the Creator, with particular reference to the Jewish History, and to the consistency of the principle of population with the wisdom and goodness of the Deity. By John Bird Sumner, D.D., Lord Bishop of Chester,"—a learned, ingenious, and eloquent treatise. I cannot doubt but that these works would repay the cost of their republication, and I feel assured that they would amply reward the attention given to them by those who are interested in the subjects of which they treat.

NOTE B, P. 153.

I do not think that I overrate the value of this science, when I place it not least amongst the means by which the human race is to be made wiser, better, and happier. The bettering the condition of man is the very object to which it directs all its investigations, and if some of these appear at first view to be exclusively devoted to his temporal and perishing state of being, yet followed out into their legitimate connections and dependencies, they will be found to bear closely upon his intellectual and immortal nature. My learned and much valued friend, Professor McVickar, of Columbia College, N. Y., in his concluding remarks to his republication of McCulloch's Outlines of Political Economy, adopts this forcible language, in which I entirely coincide: "Without incurring the charge of enthusiasm, it may be maintained to be the redeeming science of modern times—the regenerating principle that, in connection with the spirit of Christianity, is at work in the civilized governments of the world, not to revolutionize, but to reform. It is to states what religion is to individuals, the 'preacher of righteousness,'—what religion reproves as wrong, Political Economy rejects as inexpedient—what religion condemns as contrary

to duty and virtue, Political Economy proves to be equally opposed to the peace, good order, and permanent prosperity of the community." Should not such a science be made more universally the subject of attention? Should not its rudiments be taught in our schools, and its higher principles in our Colleges? And yet how is it neglected in both! Not universally in our Colleges—in Columbia College, N. Y., it has been long and ably taught. It is a prominent part of the course of instruction in Washington College, Hartford, and very possibly in other of our higher seminaries of learning, although I am not informed upon this point. But what has been done, and is doing for it, in our own favored and beloved University? If in this particular department there is not an adequate endowment to support regular instruction in so important a science, surely there cannot be wanting the means, in our intelligent and noble-spirited community, to accomplish this object. Deeply interested as merchants, manufacturers, agriculturalists, capitalists are, in having correct views upon their various interests distributed throughout the community, will they not all cheerfully aid in maintaining a system of instruction which shall effect this purpose? Where can this better be done than within the venerable walls of Harvard?

"I trust," says Professor Whately, "that while due encouragement shall still be afforded to those more strictly *professional* studies which conduce to the professional advancement in life of each individual, Political Economy will, ere long, be enrolled in the list of those branches of knowledge which more particularly demand the attention of an endowed University. The time is not, I trust, far distant, when it will be regarded as discreditable not to have regularly studied those subjects respecting which, even now, every one is expected to feel an interest, most are ready to adopt opinions, and many are called on to form practical decisions." The suggestion is as important to enlightened and liberal-minded persons here, as to those on the other side of the Atlantic. Let us not be behindhand in availing ourselves of it.

Great, and doubtless to a very considerable extent, well-

founded prejudice has been excited against Political Economy, in consequence of the conflicting theories that have been advanced in regard to its fundamental principles, and the dull, confused, pedantic, and often mystical way in which it has been treated. There are very many practical men who are even now too apt to regard it as a system of solemn quackery. And when we see some of them, as we do occasionally in conversation, and in the debates of our legislative assemblies, come directly at sound conclusions by a process of simple, direct, and forcible argument, without any knowledge of a word that has been written in books concerning exchanges, value, price, wages, capital, &c., we can hardly be surprised at such an impression gaining ground, unfortunate and mistaken though it be. But such occurrences are no more valid as an argument against pursuing Political Economy as a science, than the fact that such men as Franklin have made great discoveries in physical science, without the regular mental discipline of the schools, is an argument against having Professorships of Mathematics and Natural and Experimental Philosophy in our Colleges. All they prove is, that now and then men of powerful and discriminating minds rise up, who can do more without the aid of systematic education, than the common order of men can do with it. But education has a tendency to remove the inequality produced by variety of natural endowments, and therefore it is just, as well as benevolent, to promote it.

No one has yet mastered the science of Political Economy. It is probably the most difficult and complex of all the moral sciences, and when some gifted mind shall disencumber it of paradoxes, ambiguous phraseology, and subtle and unprofitable questions, and shall exhibit its fundamental principles in clear and bold relief, it will be discovered that it is, at the least, as interesting and important as any one of them, and perhaps the best calculated of all, to give to the mind that discipline which shall render it discriminating, practical, and efficient in conducting the transactions of real life.

Teachers in this department, and their books, are fast improving: witness the ones referred to in the preceding note. And let it not be regarded as the prejudice of friendship that

would speak in terms of unqualified praise of the style of writing, and the method of argument and illustration as exhibited upon the subject in the "Manual of Political Economy, by Willard Phillips," without, however, choosing to be responsible for any opinion upon the conclusions to which this author arrives on some disputed points. The treatise itself, though obviously the fruit of extensive reading and profound thought, has less of the parade of learning, and the confusion arising from a careless use of language, and more of condensed and valuable information relating to the subject, in connection with our own country, than any that has yet appeared.

NOTE C, P. 188.

Upon the important subject of wages, laborers, and their condition, see Chap. VII. of Phillips' Manual of Political Economy, replete with judicious and philanthropic suggestions. Especially see the eloquent passage p. 151. *Laborers should be able to save.*

THE CONFESSING OR DENYING OF CHRIST.

MATTHEW x. 32, 33.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

IT requires no argument to prove that these conditions are conformable with the strictest justice. The simple statement of them is sufficient to carry a conviction of their perfect equity to every unprejudiced understanding. If we confess our Saviour before men, that is, acknowledge him both by profession and practice to be our Lord and Master, he also will acknowledge us before his Father to be his servants and disciples. If, on the other hand, we deny him before men, that is, reject his religion, and live as though we were ignorant of its doctrines and precepts, he also, at the last day, will declare unto us, "I never knew you, depart from me ye workers of iniquity." No one can presume

to say that it is either unjust or unreasonable to make the favor with which our Saviour will hereafter regard us, to depend upon the respect we have manifested for him here on earth.

At the time when this declaration was made, both the hazard of confessing Christ, and the temptations to deny him, were far greater than they are at present. The priests and rulers of the Jews were leagued together by bonds of the most obstinate prejudice to oppose the spread of the Gospel. And beside this opposition the Apostles had to contend with the vices, the passions, and the long cherished customs of an ignorant multitude.

When therefore our Saviour gave them their first commission to go and preach the kingdom of heaven, he forewarned them of the difficulties they would have to encounter. They were sent forth as sheep amongst wolves; they were told that they would be delivered up to councils, and be scourged in synagogues, and that they would be hated of all men for the sake of their Master. To strengthen them for all these trials, and to prepare them to encounter manfully all this opposition, amongst other arguments that are offered to them, is the one contained in the text. It has not, it is true, precisely the same application to us Christians of the present day, that it had to the first professors of the Gospel, because we are not a small and feeble band appointed to sustain a new system of faith in the midst of numerous, powerful, and exasperated opponents; nor to bear testimony to its truth before rulers

and kings, at the hazard of temporal prosperity, and even of life itself. But still we must know that there is a distinctly defined, and an urgent duty implied in confessing Christ before men, and a grievous sin in denying him; and that the reward promised to the one course of conduct, and the penalty denounced against the other, are still held forth for our encouragement and warning.

To explain, therefore, what is meant by our confessing and denying Christ before men, and by his confessing or denying us before his Father, is the object of this discourse.

I. In the first place, it must be obvious, that to confess Christ implies an avowed belief in the truth of Divine revelation. To acknowledge him merely as a teacher of a pure morality, and to esteem his religion only as a system well calculated to promote the peace and good order of society, is not sufficient. By giving to the phrase as limited an interpretation as this, we may, with equal propriety, be said to confess any uninspired teacher of moral or political truth. But by confessing Christ, we must understand avowing a belief in his divine mission, that he is not only a teacher, but a teacher speaking with direct authority from God, and that the religion which he and his Apostles established was not the product of human wisdom and ingenuity, but was given to the world by the special agency of the Holy Spirit. And are we required to assent to all this upon human authority alone, and to receive men as religious instructors commissioned from on high, be-

cause they lay claim to Divine inspiration? By no means. The religion of Christ, as it is addressed to reasonable men, so does it carry with it proofs of its heavenly origin, designed and adapted to satisfy reason. Our Saviour and his Apostles never demanded of those to whom they spoke, an assent to their doctrines merely upon the strength of their assertions. They uniformly appealed to the evidence of prophecy and miracles. "Believe me," says our Saviour himself, "for the very works' sake." "The works that I do bear witness of me." The Apostles, too, when they preached the kingdom of God, rested not upon their own unsupported declarations; but God bare them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost. And at the present day, the proofs of Divine revelation challenge the most rigid scrutiny. No one is called upon to confess Christ but upon full conviction of his Divine character and authority. No one is ever asked to sacrifice his reason or common sense upon the altar of revelation. The Gospel contains within itself full and powerful evidence for the sincere inquirer after truth, that it is indeed the gift of God to man, and he who in a candid and humble temper of mind directs his attention to the investigation, cannot well conclude it without arriving at a solemn conviction that it is his duty to confess Christ before men.

II. Secondly, in addition to an avowed belief in the truth of Divine revelation, confession of Christ implies an acceptance of the peculiar doctrines which that reve-

lation teaches. If it were necessary, in order to the salvation of man, that God should send his Son into the world, and if part of our Saviour's office, while on earth, was to instruct mankind in religious truths, it will follow, that it is of the utmost importance that these truths should be known and professed. The question then obviously arises, what are these truths? But in replying to this there is apparently a serious difficulty to encounter. We see that the same inspired volume, in the hands of different men, is made to speak not only different but sometimes opposite doctrines. How then are we to decide which are they who scripturally and truly confess Christ? I reply—from the Scriptures themselves. Leaving the streams which have been rendered turbid by the angry contests of men, we must take our draught of religious truth from the pure and unpolluted fountain. It is to the Scriptures that our holy Church directs us to appeal in all matters of religious controversy; and in that admirable summary of Christianity, the Thirty-nine Articles, she tells her children that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Still it may be said that the difficulty is not removed, because all the various denominations of Christians appeal to the Scriptures in support of their peculiar opinions. Those even who deny the divinity of our Saviour, and the atonement, and the

personality and influences of the Holy Spirit, do it upon the ground that they cannot discover these doctrines in Holy Writ. Now, whether at any future period the whole world is to be brought to consentaneous views of Gospel faith, we cannot decide. But that conflicting opinions will for a long course of years be maintained, and that grievous heresies even will prevail amongst those who name themselves by the name of Christ, we are positively assured by the Scriptures. St. Paul says, "There must be also heresies among you, that they which are approved may be made manifest among you." He speaks of some who by denying the resurrection, had even made shipwreck of their own faith. St. Peter forewarns Christians, that in the last days there will come scoffers walking after their own lusts, and saying, where is the promise of Christ's coming to judge the world?

We are not to be surprised, therefore, that the peculiar doctrines of the Gospel are now sometimes disputed and disbelieved. But we are to be careful to avoid the errors into which many have fallen by a too bold reliance upon human reason, in investigating questions of simple faith which were never designed to be embraced by it. The intellectual powers are to be exercised in examining the proofs of revelation and interpreting the language of the Scriptures to show what they teach; this done, the office of the reasoning faculty ends, and faith comes in, faith sustained and sanctified by the Holy Spirit, to perfect the work in the conviction and conversion of the sinner. As,

however, but few out of the great number to whom the Gospel is to be offered, can possess the ability or find the opportunity to investigate its evidences, and to examine its doctrines, Jesus Christ established his Church on the earth, as the sacred depository and authorized interpreter of all doctrinal truth. The Church is the pillar and ground of the truth, and all must hear and obey the Church, even as though Christ himself spoke. With respect, therefore, to the question what are the essential and immutable doctrines of Christianity, the Church in her Liturgy, Articles, and Homilies, answers it fully and clearly. These are the doctrines which have been maintained from the Apostles' days till now, which the great body of the Christian world has every where and at all times professed, and in defence of which multitudes of pious and learned men have stood forth, and the noble army of martyrs have shed their blood. No one, then, who receives these doctrines, need fear that he confesses what essentially belongs to Christianity.

But by this declaration are we attempting to stop investigation by the power of authority? By no means. Let no one who has God's Word to refer to, and who has the ability and the time requisite for the inquiry, adopt without examination, the expositions of men, learned and pious though they be. Bring every opinion, every doctrine, every practice, to the touchstone of Scripture; so far as it be genuine, receive; so far as it be false, reject it. Neither learning, nor piety, nor antiquity, can sanctify a false faith, or an

ungodly practice. Although we contend that the doctrine, and discipline, and worship, of our Church are pure, and excellent, and true, it is not because the fabric has been reared up by men of old time, nor because the structure has been approved by the wise and good of the earth, but because it has been framed by Apostles and Prophets, Jesus Christ himself being the chief corner stone.

III. In the third place, confessing Christ before men implies a conformity of life and character with the rules which he prescribed, and with the example by which he illustrated them to the world. Of what value is the most orthodox faith, if it be contradicted by an irreligious life? What will it avail us to cry Lord, Lord, that is, acknowledge Christ to be our Master, if we do not the things which he says? We read of those who profess that they know God, but in works deny him, being abominable and disobedient and unto every good work reprobate. Indeed, the most acceptable way in which we can confess Christ, is to live the life which he requires in the Gospel. By some it may be thought that correctness of belief will, in some measure, atone for viciousness of life. But this is a most pernicious and false opinion. On the contrary, the greater the extent of any one's religious knowledge the stronger becomes his obligation to religious obedience; and he who professes to believe what Christ taught, is under the more solemn obligation to do what he commanded. He, then, who would confess Christ before men, must, in every thing, walk as be-

comes his disciple. He must show by the uniform influence of religion upon his character, that he is at heart, what he professes to be with his mouth. The Apostle supposed it possible that a man might give all his goods to feed the poor, and yet not have charity. On the same principle, a man may profess all the truths contained in the Bible, and yet be no more of a Christian, than the poor heathen into whose ears the word of revelation never entered. The true Christian is he who lives the life he now lives in the flesh by faith in the Son of God; that is, whose faith is not a mere speculative opinion, coldly resting in the understanding, but an active and efficient principle, exerting a well marked influence over the conduct of every day and every hour.

As the moral precepts of the Gospel will be uniformly observed by him who truly confesses Christ, so also will a sacred respect be paid to all its ordinances. By the very act of appointing them, our Saviour has shown that they are important, and that his disciples are under a constant obligation to observe them. The stated worship of God, and the holy sacraments of Baptism, and the Supper of the Lord, should be assiduously attended to by all who sincerely desire to confess Christ. As these are means expressly appointed by him to keep alive the vital warmth of piety in our hearts, how can we neglect them if we feel any interest in this great object?

A neglect of the ordinances of Christianity, and especially of the Eucharist, may proceed either from

timidity or indifference. If from timidity, and a painful sense of unworthiness,—to persons so affected, we address the language of entreaty and encouragement. Come forward, and confess Christ in the way of his own appointment. He is not an unreasonable or a hard Master whom you serve. If in humility and faith you approach his holy table, doubt not of your acceptance as welcome guests. Discharge your duty, a positive and commanded duty, and trust to him for a favorable result in your own spiritual comfort and growth in grace. If, on the other hand, neglect of the Lord's Supper proceed from indifference, it must certainly be regarded as a practical denial of the importance of this ordinance, and also a contempt for his authority by whom it was appointed. Such persons cannot be said to confess Christ before men,—they openly deny him whenever they turn from the table here spread for all, and to which all are freely and affectionately invited.

In connection with what has thus been said about confessing Christ, the text naturally leads us to state what is meant by denying him. But little, however, need be said upon this part of our subject; for it must be obvious that, by denying Christ, we are to understand the converse of what has already been spoken. It is to reject Divine revelation, to refuse our assent to the peculiar and essential doctrines of the Gospel, and to live in disobedience to the commands of God, as recorded in his inspired Word. It is not merely he who disbelieves that God has ever spoken by inspired

Prophets, and in these last days by his Son,—or, he who refuses to give the Son the honors that are his due,—or, he that in proud reliance upon human reason rejects what is taught in revelation, if it does not accord with his own opinions, that is to be charged with denying Christ. But he falls under this heavy accusation whose life is at variance with the Gospel; who gives evidence that the obligations of Christian purity, temperance, self-denial, meekness, benevolence, love, exert but a slight influence upon his character and conduct; and who shows that the ordinances of the Gospel command so little of his respect or attention, that he will not sacrifice to them worldly occupation, convenience, or pleasure. All this is denying Christ by actions which speak louder than words. Professions of love for Christ and respect for his religion, may be loud and frequent, but in themselves they are light and worthless as the chaff. It is the fruit that discloses the value of the tree; it is the practice that shows the sincerity of the faith; it is the pure and exemplary life which proves that religion dwells in the heart; it is the beauty of holiness in practice as well as doctrine, that is the valuable and acceptable confession of Christ before men.

I must now direct your attention, for a brief space of time, to the reward and penalty attached to the opposite courses of conduct, I have thus marked out in general terms. Most consoling and animating is the promise made to those who shall confess Christ before men. Most awful the punishment denounced against

those who shall, in this world, deny their Lord. The former, he also will confess before his Father which is in heaven; and the latter, he will deny. Carry yourselves forward, my brethren, to that great and momentous day, when the dead shall be summoned to final judgment; when the rich with the poor, the mighty with the abject, the learned with the ignorant, the trembling and appalled sinner, with the saint resting in humble confidence upon faith and hope, shall be called upon to render up an account of the deeds done in the body; when the book of the law, with all its terrors, and the book of record, with its strict account of human offences, shall be laid open before the eternal judge. What will support you in that day, and upon whom will you depend for deliverance? Upon yourselves? And have any of you a pure and spotless character to present before the God of purity? And have you, in your own possession and in your own right, the garment of righteousness with which you must be clothed, before you can find admittance to the marriage supper of the Lamb? Have you no offences against God or man, which conscience will then summon up to cover you with shame and confusion of face? Will the page of record, as relates to you, be found white and unblotted? And do you feel that you can thus lay claim to your own merits as a title to the everlasting joys of your Lord?

Alas, wretched beings! whatever may be our state of security and presumption now, we shall then find to our dismay, that we are sinful and impure; that our

self-righteousness is a garment torn and soiled; that our names, if not blotted from the Book of Life, are yet charged with many and grievous offences; that our own merits, when weighed in the balances of eternal justice, will be found utterly wanting. Where, then, shall we look for deliverance? Upon whom shall we call to remove from us the burden of our offences? Of whom shall we entreat, that our delinquencies may be covered by the mantle of his righteousness? We are forewarned and directed in whom to trust at that awful day. Christ hath loved us and given himself for us. He who knew no sin was made to be sin for us, that we might be made the righteousness of God in him. He loved us, and washed us from our sins in his own blood; and there is no other name under heaven given among men, whereby we may be saved. Upon him then, upon our blessed Saviour, we must depend; and in his merits we must put our trust.

But if we have denied him upon earth; if we have rejected his Gospel; or if, while professing a belief in it, we have brought discredit upon it by our lives; what are we to anticipate? Can we suppose that his arm will then be extended for our relief; that arm in whose strength we placed no trust while we were upon earth? Can we, with any confidence, beseech him to exercise his mediatorial power in our favour, and intercede for us before his Father's throne, when we have slighted and disregarded his character as Mediator and Intercessor? Can we expect to be washed clean by the purifying efficacy of that blood, which, on earth,

we trampled under foot, and accounted an unholy thing? Can we expect to find an interest in his merits before the tribunal of God, whom we have habitually denied before men? No: most assuredly no. Every principle of reason and justice contradicts such a supposition. Revelation exclaims with a louder voice, and says, in the words of our Saviour himself—"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Who can endure the terrors of that day; discarded, disowned, rejected by Christ? Who can stand before the awful frown of an offended God and Judge? Who can bear that withering denunciation—"I never knew you; depart from me, ye cursed?"

But this appalling condemnation you can now escape. You can now secure that that face which will be hidden in clouds of anger from the wicked, shall beam with peace, and joy, and consolation, upon you; and that voice which will thunder terror against the profligate rejectors of the Gospel, shall speak to you with the cheering accents of mercy and forgiveness. "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven."

Blessed Saviour! grant us the grace now to accept these thy reasonable conditions; help us to confess the true faith of thy holy name; help us to live as becomes thy Gospel; and when thou shalt come again to judge the world in righteousness, may our confession of thee as our Saviour on earth, have prepared the way for our full acceptance with thee as our final Judge!

THE HARMONY AND EFFICIENCY OF THE GOSPEL SCHEME OF SALVATION.

1 John ii. 1, 2

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

It was at a very advanced period of his life, that the Apostle John addressed this Epistle to the Christians of his day. It may be considered, therefore, as containing his dying instructions and exhortations. They are delivered in that spirit of affectionate tenderness which ever characterized the disciple of whom it was emphatically said that Jesus loved him. In the overflowing of this spirit of love, he writes to the followers of his Lord and Saviour, and calls them his children;—children in years, compared with him the

aged Apostle, and probably the sole survivor of those who companied with our blessed Saviour;—and children in reference to the affection which he felt and exhibited for all who named the name of Christ. His anxious desire is to lead them to a full and experimental knowledge of the Lord Jesus, as their propitiation for sin, and their advocate with the Father; and to show them how the love of Christ, if genuine, will produce love to our brethren and superiority to the world and its pleasures. But lest the free and gracious manner in which the promise of pardon is made, should induce any to be careless in committing sin, he puts in close connection with the declaration that Jesus is the propitiation for sin, an earnest exhortation that we should not commit sin. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." This, indeed, may be considered as a summary of the Gospel.

I. In the first place, we have here an exhortation to us that we sin not, and a system of instructions in reference to the will of God, and the extent and obligation of human duty, that removes from us every possible excuse for sinning ignorantly. The Gospel is a perfect law; one in which there can be found neither error nor deficiency; and one which requires no emendation in consequence of the changes of individual character, or the circumstances of the whole social community of man. Every where, and at all times,

and in all places, are its great principles adequate to all our moral wants, and equal to our highest moral instruction. And in no one feature of the Gospel, is its truth and divinity more clearly demonstrated, than in this. Human laws require emendation, as the society for which they are made improves, or its relations become altered. Codes of morals, as collected and arranged by human wisdom, are deficient, and their principles are not of universal application. Not so with the Gospel; it is unchangeable as its Author, and its principles are of direct and easy application whereever man is found. Does not this prove it to be divine? Must it not be an emanation from that Almighty and All-seeing mind that created man and knew what was in him? The argument is an important and powerful one, and capable of a full and interesting elucidation; but it would draw us too far from our present object to pursue it any farther. It has been introduced simply with the design of showing, that when the Gospel calls upon us not to sin, it at the same time makes every reasonable provision for enabling us not to do so. "The law of the Lord is a perfect law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple;" and, as is said in the emphatic language of Scripture, "the way-faring men, though fools shall not err therein." To one who has received the revelation of Jesus Christ, therefore, there can be no such thing, properly speaking, as sins of ignorance. If the law is transgressed, it must be through culpable neglect in not

endeavouring to know what it is; or else through the power of temptation, silencing the voice of conscience, and setting aside the effect of the sanctions of God's law. The exhortation of the Gospel is, therefore, a reasonable and just one, that we "sin not."

II. But we must observe, in the second place, that, connected with this exhortation, the possibility, and indeed the probability, of transgression is clearly stated: "But if any man sin." Now we are assured that every man *does* sin. This is also a clear and explicit declaration of the revealed Word: "There is no man that sinneth not." No one of the sons of men that has ever lived has attained the mark of Christian perfection; and no one, while the world shall last, can ever attain unto it.

Here the objection may be suggested, why was a law set forth, and obedience to it required, when at the same time it was certain that no one of those beings for whom it was framed could ever fulfil it in all its extent? Is it not unreasonable to set up a precept for the observance of those whose capacity is not adequate to its observance?

Now, we observe, in reply, that there *is* this capacity for obedience, otherwise there would be no guilt in transgression. It is a self-evident principle, that I cannot be justly condemned for not doing that which was beyond the reach of my powers of accomplishment. But we prove that there is this capacity by appealing to the conscience of every man to ask, if at any time when he has done wrong, he has not afterwards felt

convinced that it was in his power to do right? Were any of us ever tempted to an action when our free will was destroyed? Have we not always been at perfect liberty to choose or to refuse? And when the power of temptation has triumphed over us, has it not been because we were false to ourselves, and did not make use of the knowledge and exercise the power of resistance which we felt conscious of possessing? It must be obvious, then, that the guilt is all our own. But in regard to the perfection of the Divine law, and the reasonableness of its being set before fallible man as the guide of his conduct, we have another observation to make. It could not be otherwise than perfect, considering its great design. It was constructed for a being capable of endless progression, and destined to make advances in spiritual knowledge and moral purity to all eternity. We are not like the beasts that perish, endowed with an instinct that instructs us and impels us to fulfil the whole design of our existence, and that both permits and enables us to arrive at the perfection of our nature. On the contrary, there are no limits to our spiritual growth. It is our own neglect and our own sin if we are not growing wiser and better to the very moment of our transfer to another state of existence; and we have reason to believe that one of the unspeakable pleasures of this state will be the delight of conscious and rapid improvement. *Here* improvement is effected amidst many hardships and discouragements, and often have we the painful consciousness of falling backward in our

course ; but *there* our progress in holiness will be without pain, without discouragement, and without end. Glorious and ennobling thought ! one which leads us to consider the true dignity of our nature,—one which more clearly and satisfactorily than any other argument proves to us our immortality !

Such being our nature and destination, is it not obvious that the law to govern us must embrace the perfection of which we are capable, and for which we are intended ? Is there any point at which it could stop short of that precept of our blessed Saviour, "Be ye perfect even as your Father which is in heaven is perfect." Would not a more narrow demand limit our improvement and our hopes ? Straining every exertion to attain perfection, although we may not reach it, will not our flight be loftier, and our progress incomparably greater, than if the requisition made upon us was defined and moderate ?

But here a difficulty presents itself to our notice, an apparent discordance which must be harmonized. The law requires from us perfect obedience; the capacity for fulfilling the law is doubtless given to us, but yet we are all without exception transgressors. How then is the dignity of the Lawgiver and the authority of the law to be vindicated, and yet man be saved from the penalty of transgression ? This question is replied to by the Apostle, and to notice it will constitute the third and last remark which I have to offer to you as suggested by the text.

III. "But if any man sin, we have an advocate with

the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world." Here, my brethren, the doctrine of the atonement is presented to us in all its extent, and in all its consoling power. Here we may see the union of mercy and truth, the lovely embracing of righteousness and peace. This great event, the sacrifice of our blessed Saviour, was needed to vindicate the Divine dispensations, to reconcile revelation with itself, to sustain the throne of the moral government of God, and to fix its foundations in justice, equity, and truth. Now, he can be just, and yet the justifier of all that believe in him. Without this discovery, that "God so loved the world that he gave his only begotten Son, that every one that believeth in him should not perish but have everlasting life,"—without this discovery, awful indeed would be our condition. The law is unfolded to us in all its purity and perfection, and the command is universal and authoritative that we sin not. And, moreover, we feel that we have the power of obedience, and yet we are convicted in our consciences of daily transgression. Where then would be our way of escape? to what refuge could we flee, were not a propitiatory sacrifice set before us?

Observe, my brethren, that in our text all the great offices of our Saviour, as connected with our salvation, are held out to prominent view. He is our advocate with the Father, seated at the right hand of God, for ever living to make intercession for us. And it is Jesus

Christ the righteous, he who did no sin, neither was guile in his mouth, who fulfilled the whole law; and being himself perfect, could rightly offer himself as a sacrifice. He is the propitiation for our sins. How full and explicit is this word, "the *propitiation* for our sins." The original word thus translated is found in the New Testament only in this Epistle; but in the Greek version of the ancient Testament it frequently occurs, and there it signifies always a sacrifice of atonement. Jesus Christ then is our atoning sacrifice. He hath been offered up for us, and hath purchased redemption for us through his blood. It has not been my design, from the words of the text, to enter upon the proof and explanation of the atonement, but to adduce it as an essential part of the grand whole of the Christian scheme. Without it all is imperfect and unsatisfactory; without it the parts could not cohere; it is the essential principle of attraction which binds the whole together. The Christian graces and virtues may shine forth in their mild radiance, and shed upon us their sweet influences, but their light comes from the central source, and they are kept in their respective orbits in uniform and harmonious motion by the central power, and this is Jesus Christ and his atonement. This it is which gives light and warmth to all the system. Blot out this, and all would be dark and cold and cheerless and hopeless, and all would soon rush into disorder and fatal destruction. But the principle is established, and sooner can the power of gravitation be taken from this our terrestrial system, and yet its

order remain, than the atonement can be taken from the Gospel; and yet its truth and consoling power upon fallen man remain unshaken.

Our text then, my brethren, contains *admonition* and *consolation*, united in an admirable manner, and beautifully adapted to our sinful nature and to our present state of existence. We are entreated not to sin. Every inducement is presented to us to draw us from transgression and lead us to obedience to the will of God. The awful punishment that awaits the unrepentant sinner, even everlasting banishment from God and happiness, is declared, and the blessed reward of well doing is unfolded in the promises of eternal life, and pleasures that are at God's right hand for evermore. And every needed instruction, encouragement and assistance, is vouchsafed to us in the revealed Word of God and the influences of his Holy Spirit. Let it be our daily prayer and our hourly effort that we sin not. Let us earnestly seek for restraining and directing grace. Let us not be satisfied with any present attainments, knowing that at our best estates we are *far*, *far* removed from the perfection demanded of us, and the perfection at which we have the power of arriving.

And when in the course of this our probationary discipline it occurs to us, as how often, alas! it has done, and will again, that we have fallen immeasurably short, not only of Gospel perfection but even of our own hopes, let us not despair, but remember for our comfort, that if any man sin we have an advocate

with the Father, Jesus Christ the righteous, and that he is the propitiation for our sins. But while fully appreciating the blessings of the Christian's hope, let us most anxiously guard against self-deception and the sin of presuming upon God's mercy. Is the revelation of pardon made in order to lighten the guilt of transgression? Has a propitiation been made for sin, that sin may appear less hateful in our sight? On the contrary, Christ hath died to procure our pardon, that we may know how great is the guilt of sin and transgression when its consequences could be removed only by the propitiatory sacrifice of the Son of God. Therefore, if we are indifferent about sin, and return to it hastily and easily after a short repentance, Christ can profit us nothing. He gives relief only to those who are weary and heavy laden with the burden of their sins. The faith in him, which is alone effectual to salvation, is the faith that works by love and purifies the heart. Let us then examine the nature of our dependence upon the atonement, and see if it leads us to a greater hatred of sin and more earnest aspirations after holiness; if it brings us in deep and unfeigned humiliation to the foot of the cross, and, with the hope of pardon that we get there, unites in us the resolution, that by the grace of God and in dependence upon his Holy Spirit, we will more and more earnestly strive to love, to serve and obey him.

May God grant that this may be the effect upon many of us of the preaching of Jesus Christ and him crucified, especially upon such of us as are now pre-

paring to celebrate the dying love of our Redeemer, and partake spiritually of that body and blood that was broken and shed for us, and through which alone we dare look for the pardon of our sins, and for acceptance at the awful day of the final judgment.

THE LOVE OF GOD IN THE INCARNATION OF CHRIST.

1 John iv. 9.

In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

To the triumphant song of the angelic host, "Glory to God in the highest, and on earth peace, good will towards men," the Church militant this day gives back its annual response. Praise, indeed, is ever due, and is sung throughout the year, for the blessings of redeeming love; but upon the natal day of the Prince of Peace it breaks forth from the faithful with peculiar demonstrations of joy. The walls of our temples clad in bright and cheerful green, the fir tree, the pine tree and the box together, beautifying the place of God's sanctuary, the animated character of our liturgical services, the joy and peace of religion extending to our

domestic circles, and spreading their sweet influence there, combine to show that we regard this in an especial manner as a day which the Lord hath made, and therefore we rejoice and are glad therein. What theme can be in fuller accordance with these sentiments and these observances than Divine love, for what clearer manifestation of this attribute can be imagined than the wonderful event upon which the Church demands of us to fix our devout contemplations? Instructed, then, and guided by the text, and praying for strength and wisdom from on high, I would detain your thoughts for a while in meditation, as I trust they have already been engaged in devotion, upon God's attribute of love, and the manifestation of this attribute in the incarnation of his Son.

Love, then, as an attribute of God, first calls for the exercise of our thoughts. Now to comprehend the essence of the Divine nature far transcends, we know, the power of finite man. Even the angels, though dwelling for ever beneath the effulgent beams of the manifested Godhead, can never reach to the height of this knowledge. To them, as to all created beings, it must for ever remain inaccessible. But if we know not now, and throughout the progress of eternity can never arrive at knowing the Almighty unto perfection, yet we may attain to some delightful and consoling measures of this knowledge by meditating upon those adorable attributes of the Supreme which have been revealed to us. But so weak are our powers when directed to this sublime object of contemplation,

that for all the practical purposes of religious meditation, we are obliged to take the attributes of God separately, and to think of him sometimes as Almighty, sometimes as infinite in mercy, sometimes as unbounded in goodness, sometimes as exhaustless in wisdom, and sometimes as awful and inflexible in justice. So fully are all these attributes manifested in him, that we may with strict propriety say he is himself each one of them. He is power, he is justice, he is goodness, he is wisdom, he is mercy. This mode of expression, however, seems to be peculiar to St. John. In one place he declares God is light, and in the verse immediately preceding my text he proclaims that God is love.

This attribute belongs to him in the fullest extent. It is not modified or restricted, but exists in all its entireness, so that in the Divine nature it is capable of neither addition nor diminution. To all created beings the moral qualities are of necessity communicated by measure, and in different proportions, and the perfection of man's nature demands that a certain equilibrium should be maintained between them. Therefore in man, a character all love would degenerate into weakness, the sentiment of justice would be overpowered, and thus the fulness of one quality would be ill compensated for by the absence or inefficiency of others. But all the possible perfections of a moral being are found in God, and cannot be attributed to him by measure or in any degree short of infinite. Of all these, however, the one upon which sinful man can dwell with the greatest satisfaction is love. The justice

of God, although we are constrained to reverence it, yet it speaks to us only the language of condemnation and punishment. The goodness of God, although it must command our admiration, yet it opposes a painful contrast to our own depravity, and says, Behold, O sinner, how far you have departed from my image. The power of God, while we are lost in astonishment at its magnificent results, yet it must fill us with terror at the thought of the tremendous ability it supposes of inflicting the penalties of the violated law upon us guilty transgressors. But love, Divine love, speaks to us of mercy, of pardon, of reconciliation, and all those themes upon which the Christian soul delights to dwell, and which make the Gospel to be truly denominated glad tidings of great joy. Love shows to us the sword dropped from the hand of justice, the awful frown removed from the brow of offended goodness, and power, which might be exerted to kill and to destroy for ever, put forth only to save and to make alive for ever. "In this was manifested the love of God towards us," even in planning and carrying out to its full and perfect execution the work of redemption.

Not that we are to look upon this as the sole and exclusive manifestation of this glorious attribute of the Divine nature. The Apostle would not thus confine and limit our contemplations. He would not withdraw the eye from gazing upon the wide-spread universe, and reading what is there written, in characters all bright and glowing, that God is love. He would not check the mind in its exercise of tracing out

the wonderful workings of a kind Providence in its adaptation of the events of life to the moral discipline of man. He would not discourage us from filling our hearts even to overflowing, from the manifold sources that so abundantly supply it with the sentiment, that God is good to all, and his tender mercies are over all his works. But to redemption he points us as the fullest and most overpowering proof that God is love.

This is a manifestation which no sophistry of the ingenious but perverse mind of man can obscure, and which no ignorance of man possessed of ordinary faculties can fail to comprehend. The necessity for redemption, and the fact of its having been accomplished, may indeed be denied by infidelity. But granting to us the truth of the statements made in the Word of God (and with those only who make this profession of faith am I concerned at present), then we contend that the love of God to man is far more fully and satisfactorily shown in the work of redemption than in that of creation, or than in the superintending care of a constant Providence. Great as are these proofs of love, and convincingly as they come home to the intelligent and contemplative mind and the devout heart, yet who can deny that these proofs are mingled with some obscurities, and embarrassed with some difficulties. Need I refer to the existence of physical and moral evil, the earthquake and the tempest, the famine and the pestilence, the pains of body, the anguish of mind, and all the ills that flesh is heir to? These have been ever a source of perplexity to the finite mind of

man; they sometimes bring dark and anxious thoughts to the devout, and they render our argument with the infidel upon the Divine attributes of wisdom and goodness less triumphant than otherwise they must be. If God be indeed love, why does he permit the creatures of his hand to suffer the miseries we daily see inflicted upon them? His power is infinite; with the single exercise of his will he could prevent them. Now, to all such objections we have our reply,—that sin was the cause of both physical and moral evil; and but for sin the earth would be yet the garden of Eden, and man would never have experienced sorrow, pain, or death. Still the objection returns in another form: why did God permit the tempter to intrude into Paradise, or why not have given to man the power of resisting his seductions? But here we cease, and refer all to the sovereign will of God;—we know that he is wise and good, and that we are ignorant and sinful, and we wait in faith and patience for the revelations of a future world, to explain what is obscure in this. In this state, then, we find ourselves as regards the arguments drawn from creation and providence in proof of the love of God to man; we yield them our fullest assent, we are abundantly satisfied with them; but then faith is essential to silence difficulties, and to complete this satisfaction.

But when we turn to redemption as a manifestation of Divine love, it is all effulgent to our sight; no shadow passes over it, and no cloud obscures it. Faith is not required to help us to the conviction that God's

sending his Son into the world, that we poor, fallen, and dying sinners, might rise and live through him, is great and overpowering evidence of his love. Faith is only essential to bring us to assent to the facts that man fell, and that God's Son came to save him. These facts acknowledged, the evidence for Divine love is strong beyond the power of expression. The facts of creation and providence assented to, and the inference is not so immediate or conclusive. Doubts will occasionally intrude themselves into the mind and disturb our peace. We have then to arm us with the Prophet's resolution—"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation." Or we have to emulate the triumphant resignation of the holy Job—"Though He slay me, yet will I trust in Him;" or, the faith of the pious Psalmist, to assure us that though "Clouds and darkness are round about Him," yet "righteousness and judgment are the habitation of His throne." But redemption is the demonstration of love; love unmingled, unbounded, unutterable! Admit the facts, and no doubts or difficulties can, for an instant, check the conviction that God is love.

Look at them and consider them for a moment. When man became a transgressor, when, from being a child of life and light, he became an heir of darkness and the grave, he was not abandoned to his awful con-

dition. Although wilful disobedience had subjected him to death; although he had become obnoxious to the law, by trampling upon the just commands of a righteous God; although he had wilfully defaced the image of holiness in which he was at first created; yet love prevailed over justice; the anger of offended majesty gave way to the tender affections of a Father. Justice did not require that the penalties which transgression of the law had incurred, should be remitted. Nay, on the contrary, it called for their execution upon the offender. The law was fully promulgated, its sanction was clearly declared, ample power was given to obey; for man was created upright. Who then can say that the penal sentence should be arrested, and that the death which passed upon all should be removed? No one. We must lay our hands upon our mouths, and our mouths in the dust, and cry, righteous and true are thy judgments, O thou King of Saints! But his judgments are not only righteous and true, they are exercised in love; love too deep, too wide-spreading, for our contracted thoughts to fathom, or to encompass; love which surpassed even the comprehension of heavenly minds; for these things the angels desire to look into; love which the inspired Apostle could not adequately unfold, and therefore when he asserts this adorable attribute in the emphatic declaration "God is Love," his illuminated mind could conceive, and his spirit-given language could express, the demonstrative truth alone in its simple but mysterious grandeur—"In this was manifested the love of God

towards us, because that God sent his only begotten Son into the world, that we might live through Him."

"Greater love hath no man than this, that a man lay down his life for his friends." But we can conceive of such love as this. Yea, the world has seen, the world may yet possess men of like form and passions with ourselves, but of benevolence so warm, of courage so undaunted, of disinterestedness so God-like, that self-sacrifice even unto the death, would eagerly be encountered to save from temporal harm, and much more from eternal misery, the selected objects of the heart's fond love. This we can conceive of. But who can conceive of a love so powerful, that it might send from its bosom a Son, the brightness of its glory and the express image of its person; a Son, the dearly beloved and only begotten of his Father; send him from bright palaces, and unbounded joys, and exalted glory, and the ministry and adoration of numbers without number of devoted subjects; send Him, the spiritual and mysterious birth of eternity, to be degraded into the offspring of time, the offspring of flesh, the offspring of abject poverty, to be housed in a stable and cradled in a manger, to be nurtured in privations, and reared amidst dangers and hardships, to be subjected to trials and want, to own and be sheltered by no abode where to lay his head, to be doomed to shed tears of sorrow, and to be heart-pierced with pangs of grief, and to encounter the opposition of foes and the treachery of friends, and hatred, insult, persecution, and to be buffeted, spit upon, mangled with thorns and pierced

with nails, and to die in agony, a cursed and ignominious death, and all to save the forfeited lives, and redeem the lost happiness, not of friends, but of foes and rebels! Who can conceive of such a love as this? It passes all reach of thought, it is beyond the power of comprehension. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Is not redemption, then, a brighter, clearer, more overpowering manifestation of love, than either creation or providence? Creation we may conceive of as a delightful exercise of conscious power, to speak into being this fair world, and yon bright sun, and those brilliant gems that stud the canopy of night, and to send forth the sister seasons to walk their annual round in glad procession, and to cause life to invest itself and move in varied forms of strength and beauty, and to walk the land, and cleave the air, and swim the ocean stream, and, to crown this work with the sublime conception of man erect and Godlike, thinking, feeling, immortal man; this is a glorious and animating thought, and when God looked upon every thing he had made, and behold it was very good, with ineffable satisfaction might the Deity have lent his gracious ear as the morning stars sang together, and all the sons of God shouted for joy. The exercise of providential care, too, over this majestic universe, giving rain from heaven, and fruitful seasons, and filling all things living with food and gladness; this we can conceive of as the constant outpouring of a delighted and Divine beneficence.

But we speak, we must speak, after the manner of men. God cannot rejoice in his works as man rejoices, nor can he suffer as we do. Therefore vain, for ever vain, must be all our attempts to reach the measure of Divine love. We may, however, institute a comparison in regard to its manifestations. I can be thankful, devoutly thankful, for existence; that I have been created of a kind little lower than the angels, that I can look forth on this beautiful and beaming universe, that I am not degraded to a physical existence here, but on the wings of the mind can soar above and hold communion with the skies. I can feel thankful, devoutly thankful, that God watches over and protects me, that he keeps me from dangers, sustains me in sorrows and trials, and preserves me yet from death. But O what words can express the gratitude I should feel, that, while yet a sinner, He gave his Son to save me from everlasting woe! Where is the mind that can grasp the extent of this love? where is the heart that can pour forth gratitude fast enough, and strong enough, to repay it? O how utterly inadequate the deepest emotions of the human heart! the loudest praises of the human tongue! Yet here is love, that these emotions and these praises will not be rejected; no, feeble and mingled with imperfections as they are, if sincere, they shall find acceptance at the throne of mercy.

Yes, the anthems of this day, the services of this temple, the incense of prayer that has risen and is now rising from these hearts of yours, will not be rejected. In humble and devout gratitude, then, in the conscious-

ness of sin and unworthiness, but in the encouragement of a Saviour's intercession, we lift up our hearts with our voices unto thee, O gracious Father, and say, Thanks be unto thee for thine unspeakable gift! thanks be unto thee for the glorious and consoling manifestation of thy love we this day celebrate! thanks be unto thee that "Unto us a Child is born, unto us a Son is given, whose name is Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace!" May he bring peace to each one of us in the pardon of sin and reconciliation unto thee! and then, with the whole host of thy redeemed, shall we one day sing in bliss —"Worthy is the Lamb that was slain. Blessing and honor, glory and power, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever."

THE DUTY AND ADVANTAGES OF PRAYER.

Job xxi. 15.

What profit should we have if we pray unto him ?

Not in the spirit of inquiry, but of atheistical contempt, were these expressions used. Job is speaking of profligate and hardened infidels, who, even in that day, infested society, and laboured to corrupt it with their blasphemous doctrines. He describes them, by their principles and in their conduct, as saying unto God, "Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him ? and what profit should we have if we pray unto him ?" The goodness and forbearance of God, and the mercies and providences exhibited to his Church in a long succession of ages, and the accumulated proofs he has given of his truth, wisdom, and loving kindness, have not subdued this spirit, nor silenced this hateful and insulting language towards

the Majesty of heaven. Even in this land of religious light and Gospel privileges, are found those by whom the attributes of a Divine Providence are denied, and prayer is considered a servile and unmeaning employment. But my attention is not now to be directed to such persons, for they are not ordinarily within the reach of the arguments and expostulations of the pulpit. I speak to those who profess to believe in God, and to acknowledge the doings of his providence; and who regard prayer as the duty, the incumbent duty, of frail and dependent man.

But is there not reason to apprehend that a large proportion even of those who bear the Christian name, and who bring their bodily service to the house of God, yet entertain very imperfect ideas of the nature and privileges of prayer? They assent to it as a duty, and they pay an outward deference to its forms; but they do not comprehend its spirit, and therefore cannot engage heart and soul in its performance. Now one reason of this inefficient and godless, but yet, alas! too prevailing state of mind, is that the advantages of prayer, that is, the actual benefits we ourselves derive from the discharge of this duty, are not realized. I suppose, therefore, such persons to ask the question of my text, "What profit should we have if we pray unto him?" They need no argument to prove that prayer is a *duty*, but they will perhaps be stimulated to its more faithful, constant, and heartfelt discharge by meditating upon its *advantages*. This then is my design in the present discourse; and while

I endeavour to show you what profit you shall have if you pray unto God, may his Spirit be with us to give efficacy to the word preached, and to open all hearts for its reception, that thus the spirit of prayer and supplication may abound more and more amongst us, to the honour and praise of His holy Name!

The duty of praying to God, let it be observed, we assume to be fully and clearly established. It rests upon immutable foundations,—the relation in which finite man stands to that great Being who created and who still sustains him, and the express commands of God as declared to us in the revelation of his will. Arguments to prove this duty are strictly in place therefore only with those who doubt the existence and attributes of God, or who reject revelation. My object is simply to state the advantages of complying with this duty. But I infer these advantages as a general proposition from the fact that prayer is a duty. The discharge of every duty is absolutely beneficial to the person discharging it—otherwise the obligation could not justly be imposed. The good that is to accrue to him may not be immediate or obvious; on the contrary, it may seem that his temporal advantage would be best promoted by infringing the acknowledged principles of duty. Still, however, follow out disobedience in any single act to all its consequences, and trace with equal perseverance the effects of obedience, and it will uniformly be found that a selfish regard even to a man's own real and permanent interest would prompt compliance with the dictates of duty.

I do not say that men are to be influenced by this motive. By no means. We are to do that which is right, because God commands it, without reference to immediate consequences. So restricted is our knowledge of the operation of circumstances, and so short-sighted our views as to the future, that were the consideration of self to be brought in, we should often waver, and sometimes absolutely fear to follow the path of duty. The great principle is, however, absolutely true, that in this as in all respects, God will make all things work together for good to those who love him.

Now to apply this principle to the question before us. Because prayer is made a duty, we have a right to infer that it is profitable to us in its very nature. God would never have required it for himself; he needs no propitiation of this kind; he has no self-love to be gratified by our unqualified submission; he needs not to have his power fortified and increased by our acknowledged dependence; his benevolence does not require to be encouraged and enlarged by hearing his creatures recount their wants, or shout their gratitude for the benefits he confers. No; all such views of the relation that subsists between us and our Heavenly Father, and of the nature and operation of prayer, would derogate from his awful, yet lovely and adorable character. Not that we are to suppose our prayers to be without efficacy in procuring for us the object of our supplications. On the contrary, we have the fullest and most satisfactory assurances that "the effectual fervent prayer of the righteous man availeth

much." Were not our convictions upon this point strong and unwavering, what encouragement could we have to make our requests known unto God? How heartless, how unmeaning, nay, how impious an employment would prayer become? To ask of God certain blessings, to beseech him to protect us from impending dangers, at the same time knowing that the purposes of his will must be unchanged in these respects, and that the same events would take place whether or not we prayed—this would be worse than vain; it would imply a mockery of the Supreme upon our part, and upon his, should he command prayer as a duty, an unworthy insult upon our condition of frailty and dependence.

When, therefore, I assert that God does not demand the offering of prayer on his own account, or to strengthen his own power, or increase his own happiness, I assert only what St. Paul declares in the language of inspiration: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things." If, therefore, he hath required the intelligent creatures whom he hath made, to pray unto him, and if he hath so ordered his moral government as that his dealings with them shall in any degree be contingent upon the discharge of this duty, it is because their real and permanent happiness is best promoted by this order of his Providence. And is it not

promoted, I would ask, in the knowledge thus given to us of our wants, sorrows, and infirmities? This knowledge is indeed often forced upon us by our own sad experience. But then in this way it comes suddenly: we are unprepared, and the affliction, of whatever nature it may be, strikes upon us with a tenfold violence. We must yield to it, and for a time we are prostrated by it, but gradually we recover; and as the occasion passes away, so also do all the good effects of such discipline disappear. Were we, on the other hand, in a measure prepared by anticipation for sorrows and adversities, or were we placed on our guard against the effect of our sins and infirmities, the suffering would be less in amount, and it would be mitigated by the reflection that moral discipline was connected with it.

Now prayer performs for us these friendly and important offices. We lay before the Almighty the actual evils under which we are suffering, and we deprecate those we are exposed to. Knowing that he is a very present help in the time of trouble, and also our only sure safeguard and defence against future dangers, we can go to him in confidence for relief and protection. The praying man is the man who will be most likely to understand his own character, and to be prepared against every emergency that may arise. His daily intercourse with his Maker, leads him to think of these things, and therefore he is forearmed; and by the exercise of prayer he seeks to be forewarned. I do not think it possible that he who lives in the habit of daily, soul-searching prayer, can be the imprudent,

unguarded man; or that he will be exposed as other men to unexpected and ruinous reverses. For having it firmly fixed in his mind as a principle, that he will undertake no important enterprise until he has sought counsel and strength of the Lord, he has an opportunity to revise in secret the decisions he has made during the noise and tumult of worldly business. His prayers, we believe, will bring down from above the assistance he asks for; but even did they not produce this effect, they give him the advantage of a more unprejudiced, and a more cautious determination, than he could obtain in any other way. True, indeed, the prudent and well-informed man of affairs will ordinarily be enabled to make wise decisions, and the ignorant and incautious man will be exposed to great mistakes, notwithstanding the frequency and sincerity of his prayers. But what I assert, and what I wish to fix in your minds, is this, that prayer, while it sanctifies, will also invigorate and improve what we call natural advantages; and will have a tendency to ward off the consequences of inability. Thus, let a man be ever so prudent, intelligent, far-sighted, dexterous in any matters he has in hand, these qualities will be very much more efficient when combined with the spirit of prayer; and their absence in any individual will be much less detrimental to him if their place is supplied by the wisdom, prudence, and energy of devotion.

But a higher and holier advantage we derive from prayer is, that it brings us into intercourse, as it were, with the spiritual world, and prepares us for the abode

there we are all looking forward to. I trust I am speaking to those who can appreciate these advantages, otherwise my instructions are vain; indeed they will not be comprehended. Our whole life here is a struggle with the influences of flesh and sense. We are conscious of a spiritual nature, which aspires to higher and better things than it can find here below. It is, indeed, often held captive, as it were, being entangled in the meshes of sin and folly; but still its spiritual vision is, in a measure, free; it can look up to better things, although it cannot rise to them. Now prayer encourages this disposition; it keeps the eyes above till earthly pleasures and temptations are almost forgotten; till the soul becomes unconscious even of the net in which it is entwined, and then it is excited to a vigorous effort; perhaps it breaks through at once; at any rate, it ruptures some portions of its restraints, and by successive efforts, the whole is weakened and at last destroyed.

When a man begins to feel that he has here no continuing city, and is truly desirous to seek for a better, that is, an heavenly; and when, in consequence, he reflects upon his condition as a sinner, and sincerely bemoans his estrangement from God, and desires to repent and be converted, he will at once turn to the exercise of prayer, and prayer will give him spiritual assistance; all this we acknowledge, but the course of my argument leads me to consider what may seem to be the selfish profit of prayer. In this view, then, it elevates and ennobles his character. We know that a

man's tone of thought and his exterior conduct are very essentially influenced by the associations of society in which he lives. Now if he has frequent intercourse with God, if daily and oftentimes in the day, he leaves for a brief space, this world of sin and turmoil, and holds communion with the realms of peace and purity, will not his intellect, his affections, his imagination, all that belongs to him, derive a corresponding benefit? And if he lives, as every man should desire to live, for his better nature, will he not derive a profit, an immense profit, from the exercise of prayer?

But the time would fail me, were I to endeavour to enumerate even a small portion of the advantages which prayer communicates to those who practise it, even independently of the direct returns we receive in favourable answers from above, to our petitions. As immortal beings, living here in a state of probation, undergoing a discipline for another, and an enduring state of existence, prayer would be profitable to us even were it not the appointed instrument to bring down blessings from above. The very employment is itself an unspeakable blessing and benefit. But the subject before us can be much more easily treated as a practical than a speculative one. And when the question is asked—"What profit shall we have if we pray unto him?"—The reply must be given,—begin the exercise, and then you will begin to understand and to experience the profit. The answer can be returned in general terms, that if your course of life leads you to intellectual pursuits, your intellect will become more vig-

orous and clear-sighted; you will understand the philosophy of mind better; you will enter more deeply into the mysteries of nature; you will relish in a higher degree the inspirations of poetry: if, on the other hand, you are involved in the practical business of the world, you will conduct it more prudently and more efficiently; if you are engaged in duties of any kind, public or private, you will comprehend their extent, and see better how to discharge them. And what is of infinitely more importance, all such pursuits will become sanctified to the great end of your being. Now in order to appreciate all this, you must commence the duty, and as you persevere, in such proportion shall you profit.

To some here present, I have been unfolding views that are familiar to their minds, and with some their experience has far outstripped what the preacher has declared. I need hardly address to such the exhortation, "be instant in prayer," "pray without ceasing;" fulfil with David the emphatic declaration—"Morning and evening, and at noon-day, will I pray." No, brethren, ye have experienced the profit of prayer. It has comforted your sorrows, it has strengthened your weakness, it has illuminated the darkness of your minds; and so abundantly are ye conscious of the blessings ye have derived from it, that ye will persevere in these holy services, and your only effort will be to make them more frequent, and more fervent. Ye know, indeed, by sad experience, your infirmities, and the iniquities and imperfections of your spiritual performances. But still your prayers are in Christ and through

Christ, and he will offer them as Mediator and Intercessor at his Father's throne. You have confidence in him, and by faith in him you are assured of acceptance.

There are others of my hearers to whom this subject more particularly addresses itself; who do not practise prayer, or who do it in a cold, and formal manner, and with frequent and long intermissions. To our exhortations they will be tempted to reply, with incredulous minds, what profit shall we have if we pray unto him? We beseech you, trust his Word and promises; make one sincere and persevering effort. Seek the retirement of your closet, and commune with him morning and evening for a brief space of time, and see if your labors and self-denials are not rewarded. We forewarn you that you will at first encounter difficulties; the mind will wander, the heart will seem cold. But do not be soon discouraged. If your exercises of devotion are short, let them be frequent and at stated times; and be assured that success will at last crown your efforts. If you do not desire holiness, if you seek for nothing but what this world can afford you; if you have determined to make it your only portion, and are ready to brave death, and to despise eternity,—then indeed you need not pray; nay, you will not pray; for the language of prayer will arouse your consciences like a whip of scorpions; ye cannot pray and live on in sin unconcerned. But if ye have begun to feel that all below is vanity, if sorrow has touched your hearts, and disappointed hope has embit-

tered your life; if sickness has deprived your accustomed enjoyments of their relish, and ye are looking around in anxiety for some relief; if ye want a resource for an aching, a wearied, a mortified spirit, O fly to prayer; look to God through Jesus Christ, in supplication, and see if His assurances will not prove true; if His promises will not be fulfilled; and if ye shall not find profit when ye pray unto Him.

THE SUPPER OF THE LORD OUR MOST PRECIOUS PRIVILEGE.

1 Corinthians xi. 26.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

The death of our Lord Jesus Christ stands out from the other facts of Gospel history as the one most absorbing in interest, and most elevated in importance. The other events of the Saviour's life are connected with this as subsidiaries to a principal, as antecedents and consequents to a sublime and all-controlling transaction. He was made flesh, and was born in order that he might die upon the cross, an atoning sacrifice for the sins of guilty man. He rose from the grave, and ascended to the right hand of God, to give assurance that his propitiation was effectual, and that he has won for himself the authority of a prevailing intercessor. Hence we observe that the death of Christ is the only

event connected with his mission, which he has expressly enjoined upon his disciples to commemorate. The Church indeed, in devout admiration of the whole series of the wonders of redemption attendant upon that chief one,—the Saviour bleeding, agonizing, and dying on the cross; and with the design of fixing them enduringly in the memories and hearts of her children, has appointed stated seasons for celebrating the Advent, the Nativity, the Circumcision, and the Epiphany of her great Head, and, by Apostolical authority, doubtless, transferred the sanctifying of the seventh part of our time from the Jewish Sabbath to the first day of the week, because that Jesus then burst the bars of death and rose triumphant.

But to none of these observances are we directed by the Saviour himself, whereas he ordained that his death should be held in unceasing memory by his disciples. He adopted also the most impressive and appropriate means for securing the accomplishment of this great design. Upon the evening before his death, when surrounded by the few chosen depositaries of his Word and authority, and upon an occasion that was connected by a rapid succession of affecting events with the scene of Calvary itself, he gave to these his disciples what they would regard as his parting and dying command: "This do in remembrance of me." And when, after a space of time had elapsed since the Lord ascended, a new Apostle was to be added to the number as the special messenger to the Gentiles, he did not receive the command by tradition, instruction,

or any mode of personal communication with man, but he received it from the glorified Saviour himself. "I have received of the Lord," says St. Paul, when introducing the words of the text, "that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The same Apostle says also, in another place, with marked emphasis, when speaking of the Gospel, "I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."

This, then, we are authorized in regarding as the chief essential and crowning observance, ordinance, and sacrament of the Gospel. Baptism indeed was equally appointed by the authority of Christ himself, and its observance is equally necessary. But baptism, observe, is only the initiatory rite to that system which embodies the Lord's Supper as its great ordinance. Baptism is at the portal and opens the door of admission, and prepares the guest, by purification and investing him with the spiritual garment of white, for participation in the feast spread within. And therefore once prepared, and once admitted, no need is there

for ever renewing this observance, nor can it ever be repeated when duly performed, without sacrilege. But the feast is renewed day by day; its celebration to those once entered into the Church is always practicable, nor can they too frequently participate in these high and joyful solemnities. Let the nature and design of this sacrament be fully understood, and the inference is irresistible, that all the disciples of Jesus Christ should observe it, and that they cannot observe it too frequently. It is the mode appointed by the Saviour himself, in which his death shall be commemorated for ever in his Church. This, however, might have been accomplished by the setting apart of a special season or seasons, just as the creation of the world was to be solemnized by the consecration of the seventh day, and as the resurrection is kept in lively remembrance by the setting apart the first day in each week, and one of these first days in each year as the queen festival. But the Saviour's death was not only to be commemorated, but it was to be shown or exhibited in lively symbols. This again might have been accomplished by some visible token, as by the cross worn openly as an outward badge of profession, and exhibited and carried as the ark of old in solemn processions. But farther, the Saviour's death was to be brought into the closest and most immediate connection with every individual disciple, and he was to feel that he could only live his spiritual life, by the nourishment given to him by the very body and blood of Christ that was broken and shed for him. And therefore the

sacrament is not only a commemoration and a lively exhibition of the death of Christ, but the representative symbols are to be eaten and drunk by the faithful, and to mingle with the vital circulations, in proof that as the body is kept alive and is strengthened by these, so the soul holds its life, and maintains its health and vigor, by feeding on the spiritual body and blood of the true paschal Lamb that was slain for us.

For this declaration of the true but mysterious nature of this holy sacrament, we depend not upon inferences drawn from Sacred Writ; we have the words of Christ himself, as explicit as they could be made. "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." These words, which he spake in the progress of his ministry, and which then were mysterious, and to those who heard them inexplicable, he explained, and rendered instinct with a solemn and practical meaning when he took the bread and the cup of wine, and said, "This is my body," and "this is my blood." Henceforth the bread and wine set apart, and broken and poured forth, by those to whom Christ gave the direction and authority, "This do in remembrance of me," and by their successors, till he himself come again, are to be to the faithful the symbols of the real body and blood of their Saviour.

Are we not justified then when we declare the Supper of the Lord to be not merely a commemorative rite, but also "a direct means and pledge of grace, a solemn realizing to the eye of faith of the presence of our Saviour Christ himself; a way whereby the believer is brought into immediate and intimate union with his Redeemer, and made partaker of life and immortality."

An ordinance of such obligation, being the clear and express appointment of our Lord himself; and of such significancy, being the embodying of all that Jesus did and suffered to redeem us from death and eternal woe, and an ordinance of such efficacy, presenting to us the very food by which our spiritual life is to be sustained, can its observance be too warmly or too perseveringly urged upon Christians? Can we err when we affectionately invite all who have entered the Church, to assemble at the table of the Lord, and to secure a part in the invaluable privileges which are theirs? Upon all the members of Christ's Church it is a right and privilege conferred, that they should be guests whensoever the feast of his holy Supper is celebrated; and the members of his Church are those admitted into it by baptism. Why then is there so large a proportion who neglect habitually to claim their right and enjoy their privilege? With many, we fear, it is because they look upon these things with indifference, if not contempt. They feel not the need of a Saviour, and therefore we can offer no inducement strong enough to draw them to our holy solemnities.

And until they deeply experience this need, we could not desire their presence; for we dare not ask them to eat and drink condemnation unto themselves. But others there are, and we believe many, who are kept from us by a trembling apprehension, who are conscious of inward unfitness for drawing near to the table of the Lord.

Now whence arises this sense of unfitness? From the conviction of sin, and of a life spent in constant inconsistency with the precepts of the Gospel? This doubtless, while it remains, is an entire disqualification. When therefore this feeling of unworthiness is felt to be a barrier to approaching the table of the Lord, there should be some examination and some expostulation of the sinner with himself: "These sins of which I am conscious, I mean to abandon, or I mean to continue yet awhile, and to live in them. Now, if I still continue in them, am I better prepared to die and to appear before the judgment-seat of God, than I am to draw nigh to the table of his Son? And can I know how soon and how suddenly I may receive my summons, and be hurried into the presence of my Almighty Judge? This call I cannot evade, although I may turn a deaf ear to the gracious invitation now made. Why then should I not abandon hastily and in alarm, these sins which expose me to eternal misery during every moment that I breathe? Why should I still, with an awful hardihood, brave death and judgment? If then I resolve to abandon my sins, and to be prepared for my inevitable, but unknown hour

of death, why may I not draw near to the Lord's table?"

Conscious and trembling sinner, do you indeed ask why? We reply, that you may draw near; for such as you was the ordinance appointed, to give you the comforting assurance of pardon when you are penitent; to give you help to make good your holy resolutions; to afford you strength, not your own, to resist future temptation; to give you power, not your own, to make greater advances in the life of godliness,—for these very purposes was this blessed ordinance provided. Its express and declared design is fulfilled when such as you draw near to unite in its celebration. Come then, we exhort you, to this sacred solemnity. All we ask is that you come in penitence for your sins, and in the resolution, by the grace of God, to abandon them, and in faith in the atoning merits of your Saviour. Come and receive the pledge and the seal of pardon for all past transgression; receive grace to sanctify the heart unburdened of sin; and receive spiritual food to strengthen you for a new and holy life.

But am I not unworthy? you will perhaps timidly reply; and if I eat and drink unworthily, shall I not eat and drink damnation unto myself? That you are unworthy, of your own self, is not to be questioned. And who, we ask, is or can be worthy of so high an honor, and so great a privilege? Who is worthy to come into the presence of his Saviour, and place himself before the banquet of heavenly food provided for him? The angels veil their faces in his presence; and

while they sing, worthy is the Lamb, in deep humility their hearts respond, unworthy are we to laud his holy Name. How far, how immeasurably far must the holiest of the sons of men be from worthiness. We sinners should not presume to mark grades of discrimination. It is not a question of more or less worthy. And blessed be the merciful Saviour, he permits not this question of worthiness to come in to the inquiry of preparation. Our worthiness is all his, and our only valid claim in this respect is by that we receive through faith in him. The question is exclusively one of faith and repentance. The solemn caution then is to him that eateth and drinketh *unworthily*, not to him who being unworthy comes to partake, but to him who would partake in an unworthy manner; not discerning the Lord's body, but treating the holy solemnity with sacrilegious indifference, or perverting it as the Corinthians did, to unrestrained festivity.

Fear not the being unworthy, when this feeling is prompted by humility and a sorrowful and oppressive sense of sin; fear rather to neglect the means proposed to relieve you from such sin; fear rather to turn away from the offer of pardon and reconciliation; fear to disobey the command of that Saviour who came to seek you because you were lost, to save you because you were under condemnation, and to clothe you with his merits because you had no worthiness of your own on which to rely. Be such your fear, and you will not turn away from this holy ordinance; you will long for its approach; the times of its celebration will seem to

you separated by a weary distance. The Lord's death is your life and your salvation, and earnestly will you desire to show it until he come. And can ye show it too gratefully? and can ye show it too often? Nay, never, never too often can this heart-reviving solemnity be shown.

Return, blessed days, return, when the baptized servants of the Lord "continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,—praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved."

THE LABORERS IN THE VINEYARD.

MATTHEW XX. 16.

So the last shall be first, and the first last: for many be called, but few chosen.

IT may be said of many portions of the Holy Scriptures, and particularly of the parables of our blessed Saviour, that their full value can be obtained only by examining them from two points of view. First, their application to those to whom they were originally addressed; and, secondly, their general application to all men. The first examination is necessary to give us an accurate acquaintance with the meaning of the Scriptures, as this meaning must often be discovered by referring to the customs, habits of thinking, and prevailing errors of the times, when the inspired penman lived. By the second examination those inferences are brought to the mind which are of practical importance, and the discovery of which is the chief object of search-

ing the Scriptures. We shall follow this plan, therefore, in speaking upon the parable of the laborers sent into the vineyard, and which has been read to you as the Gospel of the day.

The words of the text, "the last shall be first, and the first shall be last," are found at the beginning as well as the end of the parable. For although they form the last verse of the chapter preceding, yet as the division of the Scriptures into chapters and verses is of no divine authority, and is, in a number of cases, executed without due regard to the continuity of the sense; so here the connection would seem to require that the last verse of the nineteenth chapter be considered as the introduction of the parable. Our Saviour then declares to his disciples, that "Many that are first shall be last, and the last shall be first;" and to unfold to them his meaning more fully, he proceeds to relate the parable of the laborers sent into the vineyard.

Now what was the important lesson of instruction which he designed at this time to communicate to his followers? To discover this will, in the first place, properly engage our attention.

We shall find that much light will be thrown upon our inquiry, by recurring to a passage in the Gospel of St. Luke, where the remarkable words of our text are used in a connection more fully displaying their meaning. It is a prediction of what shall be the fate of many of those persons at the day of judgment, to whom the Gospel was offered by the Saviour himself,

but who rejected and despised it. When they find themselves excluded from the Kingdom of heaven, they will begin to say to the great Judge, we have eaten and drunk in thy presence, and thou hast taught in our streets. But they shall be banished with the awful sentence—depart from me ye workers of iniquity. And to aggravate their misery, they shall behold Abraham and Isaac and Jacob and the Prophets in the Kingdom of heaven, but themselves thrust out. And more than this: many shall come from the east and from the west, and from the north and from the south, and shall sit down in the Kingdom of God. And behold there are last which shall be first, and there are first which shall be last. These people, who are to be gathered from the four quarters of the earth, are without doubt those individuals of the Gentile nations, who, being last in their religious privileges and opportunities, yet having employed them well, shall, at the day of judgment, be counted first, *i. e.*, shall obtain that heavenly reward from which many of the descendants of Abraham, enlightened by revelations from God, and instructed by a long line of prophets, shall be excluded. These are called the first, because, as the peculiar people of God, they had long enjoyed those advantages for religious improvement which had been denied to the Gentiles. Thus do we find that the language of our text is clearly explained. These last, who are to be accounted first, are the Gentiles, who, being far behind the Jews in their opportunities for knowing and practising the will of God,

are yet, on account of their greater earnestness to obtain their salvation, and their anxious desire to improve their more limited privileges, esteemed before them. These first, who are to be last, are the Jews, to whom were committed the Sacred Oracles, and to whom prophets and holy men were sent to guide them in the way of righteousness; but they, despising the mercy and long suffering of God, and neglecting the repeated admonitions of his messengers, forfeit his esteem, and will be reckoned last on that day when Jew and Gentile shall be summoned before the judgment seat of Christ.

The correctness of our interpretation of the text, as applied to those to whom it was at first addressed, will be made out more clearly by a short account of the parable, of which it is both the introduction and conclusion. The Kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. With the first whom he procured, he made an agreement that they should be rewarded for their toil at a stipulated price. He afterwards employed others at the third, the sixth, and ninth hours of the day, with whom the only agreement was, that at the conclusion of their labor they were to receive whatsoever was right. At the eleventh hour, when the heat of the day was past, he found others standing idle because they had been able to procure no occupation; these also were sent to the vineyard, with the promise of receiving a just recompense for their labor. When the evening was

come, they were all assembled to receive their wages. Those who were last employed, and had of course performed the smallest portion of work, received each the same sum which had been promised to the laborers who went early in the morning to the vineyard. These therefore imagined that they would obtain a larger sum than that for which they had agreed. But when they found that to them was given only the pay which had been promised, they murmured against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal unto us who have borne the burden and heat of the day. This complaint might at first view appear not altogether unfounded. But setting aside many reasons which might be given for this decision of the householder, his answer is sufficient, when we remember that the parable was not intended to be an account of certain transactions between man and man, but as a similitude by which the conduct of Divine Providence was to be illustrated. The early laborers were not treated with injustice, for the agreement with them was punctually fulfilled, and it was no concern of theirs if the master of the vineyard, out of his liberality, gave an equal reward to the others who were forced to be idle for want of occupation, and who, when employed, had labored with faithful industry.

We come now to the direct interpretation of the parable. By the laborers who are sent into the vineyard early in the morning, and at the third, sixth, and ninth hours of the day, we are to understand that

people to whom God in the first ages of the world communicated his Divine will, and gave at different intervals Moses and the Prophets to make his revelations more clear and definite, and to procure a stricter obedience to his laws by repeated admonitions and exhortations, and by the promises of a reward to those who should serve him faithfully. Those received into the vineyard at the eleventh hour are the Gentiles, who, at the coming of Christ, were admitted to equal privileges with the Jews, and were made heirs with them of the same blessed promises of a future reward to the righteous. By the murmuring of the early laborers, when they discovered that their reward was no greater than that of their fellows who had come in only at the last hour, is represented the anger of the Jews at the declaration that the partition wall between them and the Gentiles was to be thrown down, and that their privileges, as God's peculiar people, were now to be communicated without discrimination to all the nations of the earth. The answer of the householder is intended to assert the justice of this proceeding. The Jews were not treated with injustice, for all the promises of God to their forefathers had been fully complied with. And, as the great Lord of the universe, it was without doubt lawful for him to do what he would with his own, and to exercise towards the Gentiles the same loving mercy which he had long shown to the Jews.

The language of the text and the parable of which it is a part, having been thus explained in its original

application, we are now to look at it from another point of view, as addressed to ourselves. And can we hesitate about its meaning—shall we be at a moment's loss for the illustration of these words as applied to Christians of the present day, the last shall be first, and the first last? No, my brethren. The meaning is explained, the illustration is presented to us whenever we behold those who have possessed the best advantages for religious improvement, pious parentage, early instruction, good examples, frequent admonitions, and every other assistance and incentive to a holy life, who have yet in the progress of years forgotten the lessons of their youth, despised the faithful reproofs of a father, the fervent prayers of a mother, neglected the precepts of the religion into which they were baptized, have gone on from error to sin, and from sin to depravity, and have left the world of probation to carry to the judgment seat of Christ the account of privileges wantonly abused, and opportunities criminally neglected. Surely these have been first in the favor of heaven as regards their religious advantages; but the justice of the great day will require that they be among the last, when assembled worlds are summoned to final judgment.

But we may behold, also, the opposite of this description. The last have become first. We have seen those into whose path every obstacle has been thrown, which could check their progress in religious knowledge and obedience; early education neglected; the constant presence of bad examples; strong tempta-

tions to vice set before them; opportunities for public worship seldom obtained; and yet they have gone on with a determined and undeviating step, their course has grown brighter and brighter, till at last their pilgrimage completed, they have left the scene of their trials and sufferings in the joyful hope and undoubting faith of a blessed immortality. These, we must acknowledge, have been last in the enjoyment of those means which assist the Christian in his religious warfare, and yet they will be first when the crowns are distributed, and the victorious are received into glory with the acclamation of angels, and the cheering praises of the great Captain of our Salvation.

The whole parable, as well as that part of it which we have made our text, may be considered as a representation of the varieties we observe in the religious state of mankind. Some are, by the Providence of God, drawn in early life to feel the importance of religion. They are the laborers first sent into the vineyard. Upon others, the same effect is not produced till the third, the sixth, or the ninth hour. There are those again who are not roused to a sense of their condition, as unrepentant sinners, till their day of probation has gone on to the eleventh hour, and has almost terminated. But here the analogy between the laborers in the parable, and men to whom the call of the Gospel is given, will, in some respects, fail. They stood idle in the market-place, because no employment was offered to them. It was not to be charged upon them as a fault, that their work had commenced when the

day was partly gone. They seized the first opportunity presented, and worked so faithfully, that the just householder would not allow them to suffer, because they had not been hired before, but rewarded their good intentions, and gave to them equal wages with those whom accidental circumstances had brought earlier into his vineyard. But how many, my brethren, in a Christian community, can say, when asked in reference to their religious occupations, why stand ye all the day idle? how many can say no man hath hired us; we have never had the opportunity to begin the duties of a religious life; no one hath ever called our attention to these things? Such excuses cannot be offered by those to whom the message of the Gospel has been delivered; they have had the opportunity of employment in the vineyard of the Lord. It is not among Christians in a Christian community, that we may expect to find those who have innocently remained unemployed in the great duties of religion till the eleventh hour. No: we must look for them where Gospel privileges have been rarely, and perhaps, never enjoyed; where no convenient temple has been reared to the service of God; where no ambassadors of Christ have been established to proclaim the terms of reconciliation between God and man. There we may find those who can, with truth and justice, plead as their excuse, that no man hath hired them. But in this community, where a church of God presents itself to the eye in every direction; where the incense of prayer is weekly burnt upon an hundred altars; where the

ministers of religion are in the constant exercise of their duty in calling sinners to repentance; where no one need hunger for the Bread of Life, but some Christian hand can be found to offer it; who can say that his neglect of religion has been without his own fault? that he has stood, ready to give himself up to the labors of the Christian life, but no one was found to encourage or lead him forward? No; where there has been indifference to religion, and a backwardness in performing its duties, there has been guilty neglect. We do not say that all are equally criminal, who have heretofore neglected their religious concerns. There are many causes not within the control of the individual, which conspire to shut out from his attention the great concerns of his immortal soul. The seeds of early piety may never have been planted in his mind by a parent's hand; on the contrary, he may have been suffered to grow up in ignorance of religion, and, perhaps, under the influence of strong prejudice against it; temptations to vice, instead of allurements to virtue, may have been placed before his youthful eyes; and thus he may have to break through a thick cloud of moral darkness, before he can behold the celestial light of virtue, or feel the genial warmth of piety. But all the hindrances which may have operated to keep us back from religion till the third, the sixth, or even the eleventh hour, will be taken into the account by our righteous and merciful Judge. And our parable gives us the assurance that he will be favorable to our frailties and involuntary errors.

The laborers who worked but one hour in the vineyard, were equally rewarded with those who had borne the burden and heat of the day, because they had found no opportunity for employment, and were not criminal in their idleness. Thus will it be with those who, by the operation of circumstances without their control, have lived ignorant of God and religion, till the evening hours of the day of life. If then they obey the call of their heavenly Master, and enter with zeal and activity into his service, and labor faithfully in his vineyard, even though their time be short, they shall not lose their reward. Having made the best use of the opportunity afforded them, they will, at the day of judgment, be made equal to those who, being earlier called, have borne the burden and heat of the day.

But let not this decision, so favorable to one description of persons who are converts late in life, be perverted from its true design, and be taken as an encouragement to the young, to look forward for the commencement of their religious life to the eleventh hour. Think you, if the laborers who were summoned at the third hour, had still remained wasting their precious time till the ninth, or the eleventh, that they would have received the reward of the industrious? By no means. They would have been counted unprofitable servants, and their recompense would have been small in proportion to their indifference to the interests of their employer.

To secure the favor of our God, we must then

engage in his service promptly and cheerfully, and we must bear, if it shall please him to assign it to us, with patience and fortitude, the burden and heat of a long day of probation; or if he has called us into his vineyard at a later period, we must quicken our diligence and activity, and not despond because our task is greater and our time shorter; but be animated with the hope of a reward which is not to be assigned in proportion to the value of our labor, for then, alas! it would be small indeed; but which shall, through the merits of the Redeemer, be conferred on all who are anxious to know the will of God, and faithful and assiduous in their efforts to obey it.

THE NATURE AND REASONABLENESS OF SELF-DENIAL.

LUKE IX. 23.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

IF there are some things in the Scriptures hard to be understood, there are perhaps more which are difficult to be practised. And of these requisitions, self-denial is the most difficult, and, at the same time, the most important. For he who has learned to deny himself, has overcome the principal obstacle to the performance of all the other duties enjoined upon us by the Gospel of Christ. We cannot be surprised, then, at the explicit declaration of our Saviour in the text. He announces to all men the conditions upon which alone they can become his disciples. "If any man will come after me, let him deny himself, and take up his cross daily."

Here are two duties mentioned: 1st, self-denial,

which consists in overcoming temptations from within that arise from the fault of our corrupt nature; 2d, taking up the cross, which is a conquest over temptations from without that spring from the disorders of a fallen world. These are both subjects of the deepest importance to the Christian, and they require very careful consideration. For the present, however, self-denial is our theme, and your attention is requested while we endeavor to show its nature, and the reasonableness of its being required from every one who would be a disciple of Christ.

Self-denial. There is something in this expression repulsive to the natural man, because it reminds him of sacrifices and restraints which he is unwilling to undergo. He therefore represents them as cruel and unnecessary. He accuses religion of attempting to extinguish the obvious propensities of our nature, and to enjoin upon us a course of rigid abstinence and mortification. He will talk loudly of monkish austerities, and the gloomy morality of modern enthusiasts. What! he will say, could a wise and gracious God ever have implanted desires in our breasts for the sake only of making us restrain them? does He discountenance our indulging in the pleasures of the world, and partaking freely of those bounties which He has so profusely scattered around us? This is impossible, he exclaims: those who teach self-denial must teach a religion which never came from the Author of all good. All this and much more is said by those who have never entered into the true spirit of religion. Had they examined into the

nature of Christian self-denial, they would have found that its practice, so far from lessening our satisfactions, will actually increase them,—so far from forbidding reasonable indulgence, will keep indulgence within the bounds where virtuous pleasure is associated with it.

Self-denial does not consist in abandoning the world, and passing a life of seclusion; nor does it consist in fasting or afflicting the body with scourges. No, my brethren, we must acknowledge that it is something more even than this. It is comparatively easy to afflict the body; but the duty of which we are speaking is concerned with the mind, and consists in restraints imposed upon its unlawful desires. Separated from its imaginary attendants, it will be found to be nothing else to the sound mind but what temperance is to the body, and the only infallible means of restoring health and quiet to a disordered and troubled mind. It may be clothed in purple as well as sackcloth; and be cultivated in the most distinguished and affluent, as well as in mean and scanty circumstances: nay, its victory and triumph will be the more complete in stations of dignity, wealth, and honor, if it repels luxury and insolence, than they can be in a lower and more limited sphere of action where there are much fewer temptations to excess.

But this duty will be better understood as we proceed to show the reasonableness of its being required of the Christian. This is asserted on the ground of human depravity. Were our nature pure and perfect, it is obvious that we might safely indulge the free

exercise of our passions and inclinations. Restraints would then be useless, if not injurious, for men would only follow after virtue and holiness. But the Scriptures assert that our nature is corrupt and fallen, and inclined to evil continually. There is no doctrine of the Sacred Volume more fully and frequently asserted. And even without the declarations of revealed truth, would not experience lead us to the same conclusion? We would not now enter into any controversy about the degree of this depravity; but who that has been at all conversant with men, nay, who that has watched the opening faculties and passions of infancy and youth, can doubt that man is by nature inclined to criminal self-indulgence? If so, can we doubt about the propriety and importance of practising self-denial? What would be the result if we were to allow our children a free indulgence in all their desires, if we were never to impose upon them restrictions of any kind, or exercise over them any system of discipline? Should we not have every reason to expect that they would grow up vicious and headstrong? and that, if good sense and religious principle did not afterwards correct the evil propensities which indulgence had strengthened, maturity of age would be maturity of folly and iniquity?

But if the consequences of neglected discipline are thus deplorable, the advantages of early and judicious restraint are not less obvious. A virtuous and happy manhood will almost uniformly be the condition of him who has been made to bear the yoke in his youth. It is true, we may sometimes be disappointed in this

result. We may notice that a severe discipline is occasionally followed by the same consequences as a neglected one. But this is because it has been severe, and not judicious. Restraints, when imposed upon children without reason, and to an immoderate degree, will produce a rebellion of the will that must show itself sooner or later. A sense of just or unjust treatment is very early developed; and if a child be corrected only for wilful errors, and be restrained only from improper indulgences, its own good sense and natural conscience will soon acquiesce in the decision. And this discipline, which is so essential to the welfare and happiness of children, is equally important in advancing years. Only, as in childhood it is imposed by authority; when we arrive at years of discretion it should be assumed in a voluntary manner. And thus it becomes self-denial. It is essential to wisdom and virtue. No one naturally loves the application by which knowledge can alone be acquired, and no one naturally loves the severities connected with the cultivation of virtuous habits,—by consequence, to be wise and good, we must practise self-denial. Is it not, therefore, a kind as well as reasonable precept of the Sacred Volume which imposes self-denial upon us? Do we not discover in it the affectionate regard of a Father, and by no means the command of a cruel tyrant? Our reason approves all that religion demands. Even many of the systems of heathen philosophy adopted and taught the precept of our text. Any one indeed who should declare that restraints were unnecessary, would

prove himself ignorant of the nature of man and his present state of existence.

But the important question now arises, in what consists the precept of our text? We acknowledge that he who would be a follower of Christ must deny himself,—but deny himself what? Upon this subject there have been great differences of opinion and of practice. The history of religion will present to us many instances of most appalling austerities which have been voluntarily endured for conscience' sake, and the body has been punished, with stripes and maceration, for the sins of the soul. And in one form of Christianity at the present day, this mistaken view of religion is presented to its votaries. That we are to keep the body in subjection, is a most undeniable and important demand of the Gospel; but we nowhere read that stripes and cruelties are to be inflicted upon it. This idea arises from a false and degraded representation of religion. The Gospel of Christ is eminently spiritual, and outward forms and outward discipline are no farther required than as they promote purity of heart.

We come then to this principle, that the Christian must deny himself every thing that can interfere with spiritual improvement. We need not state that worldly lusts, those which war against the soul, are to be wholly abandoned. It would imply great ignorance of the first principles of religion among you, my brethren, if we were to set about proving that pride, envy, anger, revenge, and all such passions are among the things

which we are to deny. It is in reference to all these evil propensities, that the Scriptures in frequent places command us to mortify the deeds of the body, to crucify the old man with his affections and lusts. But it is not merely to our outward conduct that this self-denial is to extend. Most of the actions of gross vice are prohibited by the laws of society. The laws of society however can take cognizance only of external conduct, whereas religion reaches the thoughts and intents of the heart. Not only must vicious indulgences be denied, but vain and worldly and impure thoughts must be restrained.

In this respect we have reason to fear that often the authority of our text is not felt and applied. So long as the appetites and passions are kept within a good degree of control, the individual thinks little of what St. Paul terms the "hidden man of the heart." And yet it is here that religion must exist, if anywhere. It is not by the bended knee, and by the words of the lips, that God is praised, nor is it by freedom from vicious conduct, that the precept of his Son is complied with. As true spiritual worship must arise from the heart, so true self-denial must be exercised over thoughts and sentiments. And here, brethren, we feel the real difficulty of being religious.

It is very little to the credit of a man that his deportment should be moral, and that he should even attend to the ordinances of religion. Because, for all this he may have worldly and corrupt reasons. He knows that he will gain the confidence and esteem of

his fellow-men by a moral deportment. But would he put to the test the power and value of his religious principles: let him examine himself in respect of that conduct which is hidden from the sight of men. If he would not steal from his neighbor or defraud him, does he never covet his possessions,—does he never take advantage of his ignorance or necessities in dealing with him,—does he never engage in a transaction, with motives which he would not dare to acknowledge, although the law, and perhaps custom, could not interfere with its details? And again, although he would shudder at the thought of destroying his neighbor by violence, does he never indulge in the recesses of his heart angry and revengeful passions, and wish that evil may come to him, although he would not himself be the instrument to inflict it? And again, although he would not violate the commandments, or the laws of social honor, does he never indulge sentiments which are as corrupting as the deeds of sin, and cherish passions which he dare not, for the price of his worldly reputation, avow? Let not any one imagine that he fulfils the precept of the text till he applies it in cases which no eye can see but the eye of God, and till self-denial keeps his heart as pure as his outward conduct.

In order to attain this holy and happy state, much severe discipline must be undergone, and many indulgences we must learn to deny ourselves which are not expressly forbidden. It is a maxim of the truest wisdom, that "he who would possess the power of

self-control in things unlawful, must sometimes exercise it in things lawful." Would you avoid the danger of falling, approach not too near the limits of the giddy precipice. But if it be asked, where is the boundary line to be established, and how may we know when we have advanced to it? We reply, that in regard to this matter no general rule can be given. The characters and circumstances of individuals are so various, that what to one would be an allowable gratification, to another would be criminal indulgence.

In reference to worldly pleasures and occupations, men are apt to reason in too abstract a manner. They will, perhaps, endeavor to understand what is allowed and what prohibited, by the laws of religion and morality, and will be satisfied to restrain themselves in this manner. They will say, we can perceive no harm in doing this action, or indulging in this innocent gratification; the Scriptures contain no express command against it. But he who conforms only to the letter of the Gospel, will imbibe very little of its spirit. Every action should be referred to ourselves, and its innocence or guilt should be estimated by the influence it exerts upon our characters. The question is not whether any particular indulgence is innocent in itself, but whether it is innocent to you individually. One is of so cautious and phlegmatic a temperament, that he may be engaged in worldly pleasures, and appear almost enveloped by them, and yet be uninjured. The gay scene passes by him like the winds of the north over mountains of snow; while to another the circle

of pleasure is like the breath of the desert. It dries up the dews of the spirit, and parches and blights the buddings of virtuous effort.

Against the authority of custom, and the influence of example, we should ever be on our guard. The extent of our indulgences in what are termed innocent gratifications, should be governed by our own experience. Upon this subject the amiable and pious Bishop Horne has given us an admirable rule of conduct. "When," says he, "we return home in the evening, before we retire to our rest, let us sometimes read over the first twelve verses of our Lord's Sermon on the Mount, and observe how our minds stand affected towards them. If at any time we are in doubt concerning a particular employment or amusement, instead of inquiring nicely into the lawfulness of it, and whether there be in Scripture any special prohibition of it, the shorter and safer way is to ask one's-self, whether it be agreeable to the general spirit of Christianity? whether it tend to beget and increase in us all the holy tempers of that Divine religion, or to suppress and extinguish them?" These, my brethren, are observations dictated by the spirit of piety and a knowledge of human nature. A conformity with them will be the surest method of entering into the true meaning and extent of Christian self-denial. However correct and moral we may suppose our lives to be, still, if adhering to the rules we have adopted costs us no pains and sacrifices, let us be assured that we have not yet risen to the elevated

standard of Christian perfection. The follower of Christ must deny himself; he cannot escape this trial of his virtue and sincerity. If his goodness is easy to him, he may be assured that his goodness is of a quality far inferior to that which the Gospel enjoins.

Such are our observations upon the nature and the reasonableness of self-denial. You may say, this is a hard saying, who can bear it? Who? The Christian can and does; and he must bear it, or he belongs not to Christ. We do not expect the man of the world to bear it. To deny himself is as contrary to his principles as to his practice. Self-gratification is all his object. His constant search is after what will please him, not what will improve and elevate his moral character. We anticipate from him disapprobation of our doctrine. But let him not say that it is unreasonable, for out of his own mouth and conduct will we condemn him. Ask him, whether it would not be prudent and proper and laudable for the man who wished to secure himself a comfortable independence, to abstain from many pleasures, to practise a rigid economy, and eat the bread of carefulness and industry? Ask him, if to gain worldly reputation he would not approve the conduct of him who should spend days and nights in laborious study? Why, then, why should not the Christian deny himself many pleasures, whose great desire is to gain the treasure of the Kingdom of Heaven; and why should he not cheerfully endure a hard discipline to obtain the honor which cometh from God?

Yes, my brethren, we acknowledge that the precept of our text will give you some pain to observe it, but we at the same time declare that your reward shall be great. The consideration of this is our support and encouragement. We are called upon to deny ourselves and to follow Christ,—to follow him through the scenes of our earthly pilgrimage, to the mansions of eternal blessedness. He has gone the way before us, and has smoothed many of its asperities, and he will encourage us by the aids of his Holy Spirit. Let us not faint or be discouraged, for he is faithful who hath promised; and if we attain his promises, we shall look back upon our life of self-denial as the slight discomforts of our journey. For we shall be in habitations of peace and rest, and shall be surrounded by happy and contented spirits, and the light of God's reconciled countenance shall shine upon us, and bless us through all eternity.

THE WITNESS OF THE SPIRIT IN THE SOUL OF MAN.

1 John v. 10.

He that believeth on the Son of God hath the witness in himself.

This passage of Scripture has received various interpretations; but I do not wish to occupy your time with a comparative examination of their merits. In a very few words I will state my understanding of the text, before I proceed to the practical use which I design to make of it.

The evidences of religion are generally arranged under two heads, the external and the internal; the external, consisting of those which are derived from the historical proof of the miracles, and the fulfilment of prophecy; the internal, from the character of the religion itself, and its adaptation to the nature and the wants of man, and his condition in this world. Now the first kind of evidence mentioned, although absolutely essential to the full establishment of our holy

faith, is by no means the one which supports the belief of the largest number of persons, nor does it exert the most powerful influence upon the minds of men in general. The great body of those to whom the question of accepting or rejecting the Gospel is presented, have neither the preliminary knowledge, nor the books, nor the time which are requisite for entering upon a full and satisfactory examination of the external evidence for its truth. What is it, then, which first produces and afterwards maintains their faith? It is unquestionably the influence of the internal evidence, the nature of the religion itself, and its perfect adaptation to the wants of that immaterial part of his being, which every man feels to be within this material body, and which no man ever confounded with the body, unless he were first spoiled by philosophy and vain deceit. True philosophy, as well as religion, teaches us that we have each a single, individual, rational and immortal essence, which we call sometimes the soul, sometimes the spirit. But though one and indivisible, yet it acts in several capacities,—for example, as a judge, in the conflicts which take place between its own corrupt passions and its virtuous propensities and principles, and again as an accuser of self, when it has been guilty of sin, as is experienced in the pangs of conscience. It may also stand up as a witness to itself of the reality of facts, and the truth of doctrines; as for instance, the presence of the Holy Spirit in the sacraments, and operation of this Spirit in converting and sanctifying the heart.

In our text it is spoken of as a witness to the truth of the whole Gospel, for he that believeth on the Son of God gives his cordial assent to all that he was, and all that he did, and all that he taught. Now this assent may be produced by the application of the evidences for the truth of Christianity to the understanding, but in order to its being of any practical value, there must be a concurrence of the witness of the Spirit, and this inward witness may do its work, and establish in the heart of the believer a firm conviction of the truth of religion, independently of the process which the external evidence requires. Therefore, he that believeth on the Son of God, in whatever way this belief may have been produced, if it be a real, vital, saving faith, he has the witness of its existence in himself.

But in regard to this kind of evidence for the truth of the Gospel, I must direct your attention to one important observation before I proceed. To every man it is the strongest evidence which he can possibly obtain; for it comes into closer contact with his mind, it exerts a more controlling power over his actions, and gives him far greater peace and joy in believing, than any amount whatever of external evidence. But it cannot with propriety be addressed in the way of argument with the unbeliever, for it cannot be presented to any mind but that in which it exists. No man can tell what I think and feel. He can only form an uncertain judgment of this by my outward actions. Of what passes in my heart he must be ignorant, unless I

reveal it to him. And, therefore, to plead the operation of religion upon my heart as a proof of its truth, is merely to call upon him to receive my assertion. But, though no argument to him, by which he can logically be bound, to me it is stronger than the most lucid mathematical demonstration.

We are now prepared to ask how this witness is produced in the heart of every one who is conscious of its existence, and in what manner we can be assured that it is a faithful and true witness. To these two points the remainder of my discourse will be limited.

"He that believeth on the Son of God hath the witness in himself." Whence, then, is this witness derived? Is it self-originated, that is, is it produced by the action of the mind upon itself, and upon the evidences that are presented from some external source for its contemplation? We are satisfied that all secular knowledge is thus obtained; we can trace it to the notices which the senses convey to the thinking principle within us, and to the exercises of this thinking principle. But not so with *faith;* it is the gift of God, it is a communication from his Spirit, and therefore a man may understand all mysteries, and all knowledge, and yet be as destitute of faith as he may be of charity. There is doubtless a species of faith, which is entirely of intellectual origin; that is, it is an assent to the Gospel as true, produced in the same way as the mind is made to yield its assent to any philosophical truth. This we call *speculative* faith. But, as regards the great work of salvation, it has no more efficacy

than a belief in the facts of history, or the propositions of science. What we wish to arrive at, is, the origin of *vital*, *saving* faith; that which controls the movements of the heart, while it forces the assent of the understanding; that which will be imputed unto a man for righteousness, and by which he is enabled to stand before the throne of God as a sinner justified. Now, this faith comes of evidence presented to the soul, and this evidence is brought forward by a witness, and this witness is God's own Spirit. For the truth of this doctrinal assertion, we have the authority of Scripture in express words. In the eighth chapter of the Epistle to the Romans, and the 16th verse, we thus read: "The Spirit itself beareth witness with our spirit, that we are the children of God." Now this witnessing Spirit is none other than the Holy Ghost, the third Person in the ever blessed Trinity. To bear witness to the truth as it is in Jesus, is one of the characteristic offices of this Holy Being; for he spake by the prophets; he wrought miracles by the hands of the Apostles; he inspired them to preach the word of salvation, and to embody it in written documents; and he is ever present with that Church which is the appointed Keeper of these documents, and he protects and upholds this Church, and gives perpetuity to its existence, and saving grace to its ordinances, and thus causes it to be the visible representative of Christ on the earth. As a witness, then, the Holy Spirit executes a two-fold office; first, in supplying all the external evidences by which the truth of our holy faith is to be sustained

against the attacks of unbelievers; and secondly, in holding unseen and secret communication with the hearts of God's children, and keeping them steadfast in their belief in the Son of God.

With this latter office, however, we are alone concerned at present; and we must now show in what manner any one can be assured that the inward witness produced by the action of the Holy Spirit upon his soul is a true and faithful witness.

This is an inquiry of deep practical importance; for, as the world may be deceived by an outward display of religious profession, to which there is no correspondence of inward piety, so a man may sometimes deceive himself, by mistaking inward fervors, a deep depression and subsequent ecstasy, and a blind zeal, for a true and lively faith. He, then, whose inward witness may be relied upon as trustworthy, will find the evidence of this in the operation of religion in converting his heart from sin to righteousness, from the power of Satan unto God. This, my brethren, is a mighty and wonderful work, which none but the Spirit of God can accomplish. So wonderful is it, that to the converted sinner himself, and often to those who behold the external influence of it upon his life and character, it seems little less than a miracle. When we see a man who, for a long period of time, has been exclusively devoted to the world, whose thoughts have not only been absorbed in its concerns, but who has plunged headlong into its vices and follies, who has been notoriously profligate and profane; when we see such a man, by

the influence of religion, entirely changed, abandoning his vices, becoming interested in the Gospel, and its appropriate duties and services, regulating his own conduct and that of his family by the precepts of the Sacred Volume; when we see, in short, that all his views, his whole temper and conduct have been changed, and that by this change he has become not only a more interesting and amiable companion, and a more useful member of society, but that he is also a far happier man than he was before, we have reason to acknowledge that religion is the great power of God. But could we enter within the heart of this man and see the change that has been there produced, how infinitely increased would be our surprise, how irresistible the demonstration of the truth and power of religion! The outward evidence, even, produces a conviction in our minds: what, then, must be the effect upon him who is conscious that all this which the world sees is a reality?

This, however, is an extreme case; the work of religion is not always so obvious to outward appearance, nor does it always have to overcome such an amount of actual transgression. But religion does always produce a great and effectual change in the heart. No one can judge of its full extent except the man who is the subject of it. He alone can appreciate what God has done for his soul; how it has been purified, and elevated, and strengthened, to resist temptation; and how its communications with God in secret prayer and meditation are gradually preparing it for intercourse

with the blessed inhabitants of the heavenly kingdom. Now all this is surely a witness to the truth of religion, and an irresistible witness, too. You may present to the mind of such a man, a hundred of those difficulties which the specious and profligate infidel finds, or rather thinks he finds, against the truth of religion, and they will weigh nothing in his estimation. Although he may not have the learning and ingenuity to refute such objections, as they have been refuted a thousand times over, yet he has the witness in himself, and he knows that this witness bears testimony that all the world cannot overthrow, or even weaken.

Again, he that believeth on the Son of God "hath the witness in himself," in the constant power which this belief exerts over his life and conduct. Religion is a practical principle, and not an inoperative theory; and conversion, if it be genuine, is not a change of opinion merely, accompanied with a few violent fits of devotion, but is a thorough conformity of inward thoughts and outward behavior to the law of the Gospel. If, therefore, a man feels that he is under such influences, that he lives in the constant fear of God and the love of Christ, that he never sins wilfully and knowingly, and that, if in some sad moment of temptation he is drawn into transgression, deep repentance takes hold of him and humbles him, and returns him to his duties and his allegiance, and that faith in Christ gives him comfort in his sorrow, and the hope of pardon,—then does he not possess an inward evidence that his belief on the Son of God is not a deception,

but a powerful reality? And while he continues in this state of mind, no outward assaults whatever could shake his confidence. He is far above the reach of all speculative objections to the truth of the Gospel, for he has the demonstration of the Spirit within him in that through the aid of the Spirit he is enabled to deny all ungodly lusts, and to live soberly, righteously, and godly, in this present world.

But again; the witness to the truth of the Gospel in him that believeth, is found in the consolation which the Gospel affords him under all the sorrows and adversities of life. These dark hours are the seasons to put to its utmost proof the strength of our faith. Misfortune, and sickness, and sorrow, and death, banish all illusions, and scatter to the wind all false theories, and show that all human dependencies are broken reeds, on which afflicted mortals can place no reliance. Then we discover that even the words of consolation which philosophy speaks so sweetly and so eloquently in our ears, are words musical only to the happy and the prosperous, they grate harshly upon the agonized soul. But the Gospel hath power in itself to soothe every sorrow, to lighten the weight of every adversity, to draw the poison even from the wounds that death inflicts. Can he, then, who experiences consolation under circumstances where all human resources fail him, can he doubt concerning the reality of his faith? When his soul is peaceful and serene, though the sky is black and the tempest rages around him; when he can lift himself up from amidst the ruins of temporal hopes,

or stand in patient and resigned sorrow by the couch where death is doing his awful work upon the dearest object of the heart's affections; or meet undismayed the king of terrors, as he approaches with the dread summons for his own departure to the world of spirits; can he then doubt? has he not within him a witness that no earthly power, and not even death and hell can silence?

You have, then, my brethren, these infallible tests by which to try the reality of your faith in the Son of God. Use them faithfully and constantly, as opportunity presents itself. And daily and hourly, as we pass through our earthly pilgrimage, the occasion arrives.

OUR SHARE IN THE SINS OF OTHERS.

1 Timothy v. 22.

—Neither be partaker of other men's sins.

There is something in this admonition calculated to awaken the deepest solicitude in the mind of every thoughtful man. The responsibility of our own sins is enough, and more than enough for us to bear. But to become partners, as it were, in the guilt of our fellow-men, and to be made accountable for a portion of its criminality, is an appalling reflection. Yet this is the clear and legitimate inference to be drawn from my text. St. Paul indeed is giving directions in regard to the exercise of an Episcopal function. He says to Timothy, "lay hands suddenly on no man," and to enforce this important direction, he intimates to him that by the careless admission of unworthy persons into the sacred office of a minister of the Gospel, he would constitute himself a partaker in the sins which would result therefrom. But the *principle* here ap-

plied to a special case of individual responsibility is itself of universal application. It arises out of the very nature of the social relations that subsist between men, and its operations are co-extensive with these relations. I fear, however, that neither its importance or extent are duly estimated.

I propose, therefore, in this discourse, briefly to explain the nature of this principle, to exhibit the foundations upon which it is based, and then to suggest some of the more prominent methods by which we become partakers in other men's sins.

At first view, it might seem to be an unjust and cruel doctrine, that one man should be made accountable, in any degree, for another's guilt, unless he be clearly a partaker in its commission, or at least an abettor of it. In such cases as these, there can be no doubt upon the subject. We all know that he who aids, abets, or even encourages any transgressor against law or morals, is partaker also in his guilt. But the principle before us extends much farther, and asserts that a man may be responsible for sins in cases where he knows nothing of the culprit, nor of the acts of which he has been guilty. One of the older divines indeed, declares, with somewhat of quaintness, but yet with strict truth, that a man may sin after he is dead, and to establish his position proceeds to show, that if, through the influence of our evil instructions, example, or even neglect, a child or dependent follows wicked ways after we have left this world, then a portion of the responsibility must attach to us. Not that the

criminal can himself be in any measure absolved in consequence of our misconduct. The prophet has asserted by the direction of the Almighty—"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." But while every man must bear the penalty of his own transgressions, because he has always the power of free-will to refuse the evil and to choose the good; yet he who has been in any way instrumental in producing this result, has a separate account of his own to answer for at the day of judgment. Thus, while men can be partners in each other's sins, they cannot share each other's punishment in such a manner as to produce any alleviation.

Now the truth and justice of this principle spring naturally, and of necessity, out of the social relations that subsist between men. We are not, we cannot be, independent of each other. As we are indebted for our life, and for the greater part of the means of its support, and the elements of its enjoyment, to those who have gone before us, so also the moral and religious culture of our souls is much in the hands of others. And what others have done for us we must perpetuate and enlarge for the benefit of those who are to succeed us. Thus multitudes, whom we may never see or hear of, may owe their temporal happiness or misery, nay, their future well or ill-being, to our active benevolence, or to our criminal neglect and

indifference. This is indeed a mystery, a deep mystery in the ways of Divine Providence. That man should be thus placed, as it were, at the mercy of his fellow-man; and that not only his physical condition, but even his opportunities for enjoying saving light and knowledge, should be within the control of others, and those his equals only in the scale of being. Yet is not this the obvious fact? Who can deny that the great characteristics of the coming generation must take their form from the doings of that which is at present on the stage of action? Who can deny that the moral condition of those portions of the world that now lie in the darkness of Heathenism, greatly depends upon the exertions made in their behalf by us who are favored with clearer light and higher privileges? And to narrow down our inquiry, who can deny that the character of our children, and of those who are around us, is materially regulated by our good or evil instruction and example? Therefore our interest in their conduct is not limited to time, it extends throughout eternity. As "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," so, on the other hand, they who become partakers in other men's sins, shall fall under a just and heavy condemnation.

Such, in brief, is the principle involved in the admonition of my text, and such the ground upon which it is sustained. The inquiry that remains is one of high practical interest and importance:—what are the more

prominent methods by which we become partakers in the sins of our fellow-men? In general terms, I reply, by evil instructions, by bad examples, and by a neglect of warnings and admonitions in cases where our relative position throws upon us this responsibility. There is no man, having arrived at years of discretion, who in some of these ways does not exercise a powerful influence over those who are younger than himself, or inferior in any particular of natural capacity or station in society. Nay, those who may be considered as in every respect equals, exert a reciprocal control over each other's character and conduct. There is no one of us that can claim an exemption from this kind of dependence on the one hand, and this kind of authority on the other. And we see this sort of influence is daily and abundantly used for selfish purposes. But how rarely do we see those, who practically acknowledge their obligation to use them distinctly and zealously for the moral and religious improvement of their fellow-creatures, and who feel accountable for the effect upon others of what they do or say, or leave undone or unsaid!

A very extensive field would be opened before us, and one fruitful in topics of just condemnation, did this place afford a suitable opportunity, or sufficient time, for observations upon the influence of literature. Reading is so universally encouraged, and books of all descriptions are multiplied to such an extent, and are of such easy access, that a very solemn responsibility arises from this source, and is laid upon parents, in-

structors, and all who in any way direct the moral and intellectual culture of the young. Out of the multitude of authors whose works are around us, I do not know that there is any considerable number who have written with the express and diabolical design of corrupting the principles of their age. This is an excess of depravity of rare occurrence. But are there not very many who have written, and who still write, without any reference to human improvement, either intellectual or moral? A large proportion of the works of fiction, with which the modern press has been so prolific, must fall under this condemnation. And of many that profess better designs, is not their tendency injurious, through neglect or error in the statement and illustration of moral and religious principles? It does not fall within the province of the pulpit upon an ordinary occasion of public instruction, to exhibit to those who are endowed with higher powers of intellect or imagination, their awful responsibility for the use they make of the rare talents intrusted to them, and to show how just and certain must be their condemnation if they distil poison into the fountains of public instruction, or drop the seeds of noxious and deadly plants in the gardens of innocent amusement that surround them. But I may, and must, speak to those who have any control over the reading of the young. We are none of us as sensitive upon this subject as we should be. If we do not undervalue the impressions thus made upon the growing mind and heart, yet I am convinced that we too lightly estimate

our own individual responsibility. If through our connivance, or by our neglect, books of a corrupting tendency get into the hands of our children or dependents, and their hearts in consequence become corrupted, can we be accounted innocent? are we not instrumental in fostering and encouraging their moral delinquency, and are we not thus made partakers of their sins? And if for such offences men are accountable, how much more guilty are those who from their own mouths teach or defend wrong principles or corrupt practices! As there are but few who write expressly to do evil, so there are not many whom we encounter so depraved as to be the avowed apostles of sin. Yet I fear there are many whose daily conversation is calculated to countenance and encourage sin, who treat it with ill-timed levity, or invent for it false but ingenious palliations. Now, if abhorrence of sin is thus gradually diminished in a youthful conscience, and at last the power of resistance is gone, are not *they* partakers in the vice, who have thus helped to remove the barriers that kept it out? Most assuredly, he who in the presence of youth or inexperience has excused acts of falsehood, dishonesty, impurity, or any other crime, or has made them the subject of ridicule as matters of slight importance, has associated himself with guilt that future years may develop, but which then was suggested or encouraged. How many a criminal has traced the origin of his offences to impressions thus received, and though his guilt cannot thereby be removed, yet he who by anticipation has partaken of it shall not escape.

If by evil instructions men become partakers in the sins of others, how much more by bad examples? Thus sin is not only taught, but taught in the most emphatic manner. We all know what a powerful influence is exerted by example. This is a practical and familiar truth which needs no enforcement. But the point now to be pressed upon your notice is, that you will be held *responsible* for the influence your conduct exerts upon others, and that if they transgress in consequence of seeing your evil example, and being encouraged by it, you will be condemned not only for your own sin, but also for theirs. You will not demur to the rule which sentences you to suffer for your own delinquencies, but you will, perhaps, object when made obnoxious to the penalty for another's crimes. You will say, what have I to do with the intemperance of this man, the dishonesty of that, or the profanity of another? If he has seen your luxuriousness or your habitual incaution in the use of stimulating drinks; if he has known of your successful artifices and evasions of the principle of strict integrity in transactions between man and man; or if he has heard your daily conversation filled with oaths and words of solemn asseveration uttered in jest or passion, and has fallen under the influence of your example; you have much, very much, to do with his transgressions in these respects; you have, perhaps, been the principal cause of them, at least you have deeply shared in them; and shall you go unpunished? No, you must answer for your sins in their original commission, and you must be responsible also for their reflected influences.

But in addition to these positive methods of becoming the partaker of other men's sins, there is a negative manner of subjecting ourselves to the same condemnation. This is illustrated in the character and conduct of Eli. A good and reverend man himself, and observant of his duties to his Maker, he yet grossly neglected the discharge of his parental obligations. "His sons made themselves vile, and he restrained them not." He opposed no authority, he uttered no efficient rebukes, but said only in weak and timid expostulation, my sons, why do ye so? The just consequence was that he also fell under the displeasure of the Almighty, and was involved in the effects of their punishment. He had uttered no evil counsels in his teaching; he had exhibited no corrupting example in his conduct; but he had neglected solemn warning, rebuke, admonition, restraint. Had he exerted the influence of age, of station and parental authority, with which the providence of God had invested him, and had his sons resisted all this, then they alone must have borne their guilt; and he might have sorrowed and gone to his grave heart-broken, but he would have escaped the displeasure of the Almighty. Now the same kind of responsibility which he neglected, and thus rendered nugatory, is laid upon every parent, guardian, instructor, and upon all who are brought into such relations with any fellow-being as to authorize the language of warning or expostulation. If through indolence, timidity, or indifference, it is kept back, and sin is thereby encouraged, we become partakers in that sin.

The illustrations of which the subject before us is susceptible, are by no means exhausted; indeed, they might be extended to every particular in which the conduct of one accountable being can exert any influence upon that of another. Enough, however, I trust, has been said, to show forth the nature of the principle involved in my text, and to satisfy you of its deep practical importance. I beseech you, then, look well and anxiously at this responsibility which is laid upon you, and which you can by no means throw off. I fear that many of us have never weighed it sufficiently. It is difficult to make us look at sin and its consequences as terminating in ourselves. We evade such reflections, and seldom, alas, are brought to serious consideration. Much more difficult is it to make men look at sin as reflected from themselves in the conduct of others. They naturally wish that each man should bear his own iniquity, and feel it to be unjust to accuse them as partakers in crimes which they never actually committed, or even approved. But, if not the same, have you not committed similar or kindred ones? if not approved, have you to the extent of your abilities and opportunities, tried to discountenance and prevent them? In this light should we regard ourselves. We are not solitary beings; we each one of us must inevitably exert some influence for good or for ill upon those who are around us. We know not the extent to which one sinful action of ours may reach. It may put forth its corrupting power over multitudes of immortal souls of whose existence we shall never know

till the day of judgment. The plague spot is first developed in one mortal body, but its contaminating effects quickly reach another and another, till whole regions are laid desolate. The moral pestilence of sin is spread not less surely, not less rapidly, not less extensively. And it is spread by communication from man to man. Oh, shall we be indifferent to its progress, or, worse still, with fiend-like cruelty speed it on its way? Shall we not rather seek to arrest it, and, as it were, each one stop it at himself? We are sinners all, but let not the deep damnation of partaking in the sins of others be also laid upon our guilty heads. If sometimes victims, let it be seen that we hate, that we resist the tyrant that has overcome us. Let us not gild and hug our chains, or carry them as if they did not oppress us, and thus lure the young and unwary to put them on; let us hold them to their eyes, and clank them in their ears, and show by the agony of repentance that the iron hath entered into our souls. Thus may they be terrified, and so escape.

Ah, thou parent! to thee our subject speaks with an awful emphasis. Thou hast caused immortal souls to wake into being. Thy God hath awarded thee the exalted privilege, the unspeakable joy of instrumentality in peopling heaven with angelic spirits, but he hath also exposed thee to the fearful responsibility of causing some child of sin to cry out hereafter in the agonies of distress, cursed be the day in which I was born! Shall this child of hopeless despair be thine? If lost to God, and virtue, and future happiness, shall

it be through thy participation in its crimes during this period of probation? Thou mayest escape this unutterable wo. Its look of agony and terrible reproach may not be turned upon thee, as the sentence of final condemnation sounds in its guilty ears. But then thy solemn duty must be faithfully discharged. Thou must with its opening faculties combine sound moral and religious principles; thou must with its growing sense of accountability, teach it to regulate this sacred sentiment with reference to the holy and eternal judgment seat of God; thou must, as its imitative powers are early developed, set before it the example of a pure and sinless life; thou must, as it enters into the inevitable associations of society, guard it with a watchful and anxious care from corrupt influences; thou must, while thy guardianship remains in force, and that can end only with thy life, follow it with jealous and pertinacious solicitude, and still expostulate and warn, when the child has become the man, and thy power of restraint is gone; thou must shed upon its pathway through the world, the sacred influence of prayers and entreaties at the Throne of Grace for its spiritual preservation; thus, and thus only, canst thou escape the dreadful condemnation of being a partaker of the sins of the child of thy love.

HEINOUSNESS OF SINS OF OMISSION.

MATTHEW XXV. 1–4.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps.

SINS are frequently classed under two general heads —those of omission and those of commission. If the former are regarded as being of a less aggravated character than the latter, yet they do not less certainly incur the displeasure of the Almighty, nor are they less emphatically denounced in the Sacred Volume. They do not, indeed, excite the same amount of disapprobation amongst men; nor are we ourselves as apt to be conscience-stricken when we have omitted a duty, as when we have been guilty of a positive transgression. But we must not, therefore, delude ourselves with the thought that we can escape with impunity before a higher tribunal,—a tribunal before which all the secrets

of the heart will be exposed, and every delinquency of every description will be brought in judgment against us. No, my brethren, God requires of us that we should not merely abstain from vice, but that we should practice virtue; that we should not simply forbear to do evil, but to the extent of our abilities and opportunities that we should do good; and because, through the sinfulness and infirmity of our nature, we are far, alas! very far, from fulfilling these requisitions, we are called upon in humility and deep penitence to say, not only, we have done those things which we ought not to have done, but also, we have left undone those things which we ought to have done.

To that fault of our corrupt nature which betrays us into sins of omission, it is my design to direct your attention on the present occasion. The subject is suggested by the words of our text, and is illustrated and solemnly enforced by the whole chapter from which it is taken.

This chapter of St. Matthew has been read to you as part of the morning service,* and my first object will be to represent to you in what manner it warns you of the guilt of sins of omission, and their awful condemnation by our blessed Saviour. In this portion of the Sacred Volume we have two parables recorded, those of the ten virgins and of the talents, and also a sublime description of what will take place on the awful day of final judgment. Although these subjects

* It is the second Morning Lesson for the Fourteenth Sunday after Trinity.

are diverse, yet as regards the point in question before us, we shall discover in them a remarkable unity of design. In each of the parables, and in his representation of the judgment day, our Lord expressly has reference to sins of omission, and utters against them a clear and unequivocal sentence of condemnation.

"The kingdom of heaven," says our Lord, "is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

A marriage is usually esteemed one of the highest festive occasions, and amongst the Jews it was celebrated with many rites which are not practised amongst ourselves. To one of these our text refers. The attendants mentioned in the text were to go forth with lights and wait the coming of the bridegroom, and welcome him to the place where the feast was prepared. They carried small earthen lamps, such as are now frequently dug from ancient cemeteries in the East, and to replenish them, when the oil failed, as it would in a short period of time, they had with them a larger vessel containing oil. Those who were possessed of prudent forethought, would of course see that their oil vessels were abundantly supplied. Others, on the contrary, who were thoughtless and improvident, would probably in the haste of departure seize upon their lamps, and never examine the condition of their oil vessels. The consequence would be, that their object would be only half accomplished. The foolish virgins as well as the wise designed to pay respect to the bridegroom; they did not withhold their attention,

they did not forget their lamps, by which to light him on his way; but yet, by one careless omission, all their good intentions were rendered nugatory. While they had gone to correct their error, the festive party had arrived, had entered the house, the door was closed, and the unhappy delinquents were left in outer darkness, bewailing their culpable neglect. The other parts of the parable would furnish occasion for interesting and profitable remarks. But at present we restrict our observations to this single point; for our blessed Saviour undoubtedly intended to cast a severe censure upon the guilt of omitted duty, and to show its dreadful consequences.

The same design is accomplished, and perhaps in a more clear and forcible manner, in the parable of the talents. "The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Two of these servants, we know, performed their respective duties faithfully and diligently, and were rewarded with the full approbation of their lord and master. But he that had received one talent, went and digged in the earth and hid his lord's money; not, however, for the purpose of defrauding his master, for he returned it on the day of account undiminished. What, then, was the nature and the amount of his criminality? Doubtless, it was perverse ingratitude for the trust confided to

him, a slothful neglect of the faculties and opportunities with which he had been furnished, and contempt for the authority which appointed him a certain duty to perform. And his punishment was signal. Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Do we not again see that sins of omission are clearly pointed at and severely condemned? But again, and with still greater certainty and solemnity, may we draw this inference from our Lord's description of the day of judgment.

This portion of Scripture is one of the most sublime and momentous of any contained in the whole compass of the Sacred Volume. Our Lord himself then speaks of that great event which even reason assures us must take place under the dispensation of a righteous and all-wise Superintendent of the universe, when we shall all be summoned to judgment for the deeds done in the body. When the last trumpet shall sound, the Son of man will come in the clouds of heaven with power and great glory, and all the holy angels with him. Then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another. And what appears to be the leading principle, according to which this awful transaction will take place? It is reasonable that we should feel the utmost anxiety to know what we must do to secure the favor of our Judge, and avoid the consequences of his terrific displeasure. And we are not left in any darkness or doubt upon this

point. The reason of the acceptance of the righteous is stated in plain terms: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me; I was in prison, and ye came unto me."

Here we see that positive and commanded duties, those of active benevolence, were performed by the righteous. But we are not to suppose that the general judgment will turn upon this inquiry alone, and that if a man has been assiduous in works of kindness and mercy to his brethren, that he need feel no other anxiety. No, we are abundantly assured that other investigations will be made; his piety towards God, his faith, his purity, and his justice must be examined, and, after all, he can be accepted only through trust in the merits of a Saviour's righteousness. But this Saviour here declares the conditions upon which his favor will be bestowed upon us, and if we are not given to works of charity to our poorer brethren, we cannot be accounted as his disciples, nor shall we be clothed in the mantle of his righteousness.

On the other hand, let us look at what will be the ground of condemnation. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye

clothed me not; sick and in prison, and ye visited me not."

Here let us observe, that our Lord's dissatisfaction and awful displeasure is expressed in consequence of *omitted* duties. These miserable delinquents had left undone what they ought to have done. It is not said, ye have defrauded the poor, ye have committed murder, or been guilty of cruel injustice. They were not accused of any positive transgression. But they had neglected to do what, according to the great principles of humanity, and the express obligation of the followers of Christ, was their duty. Thus, as we see, in this remarkable passage of Scripture, the transaction in which we have a deeper interest than in any other which can ever take place, will bring into prominent notice the question whether we have been diligent in performing positive duty, or delinquent in omitting what our consciences told us was incumbent upon us. And we are not to confine ourselves to the simple duty of benevolence. This indeed is a prominent one, coming under the second table of the law, "thou shalt love thy neighbor as thyself;" and it is an essential, for "he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But still the principle is to be extended over the whole sphere of human responsibility; we must not merely abstain from known errors, we must aim at doing that which is good.

I have thus, my brethren, shown you what is taught in relation to the subject before us in one chapter of

the Sacred Volume. But without this, which is so full and explicit, and which to my mind seems more directed against the sin of omitted duty than any other, even without this, our position could be sustained in the strongest manner by the general tenor of Revelation, and by those fundamental truths which find their warrant and confirmation in every man's conscience. To this I appeal as regards every one of you here present. Do you think you would discharge your moral and religious obligations by abstaining from known transgressions? I do not suppose this to be possible with any one, for "there is no man that sinneth not." But granting it were possible, would you imagine that you had thereby fulfilled the law, and that you were relieved from all farther responsibility? Would you rest contented with the consciousness of having committed no heinous offence? Would you not desire some farther evidence in your favor, some clearer mark to designate your character? When we come to examine ourselves in this way, we shall feel convinced of our delinquency. And yet, my brethren, what multitudes are there in the world who are in the constant practice of self-deception upon this subject? who lay their consciences asleep with suggesting to themselves that they have done no great amount of evil; that there are very many in the world far worse than they, that they have never wronged any man, and therefore that they cannot be esteemed very grievous transgressors? We should not perhaps be surprised at this state of ignorance, in which thousands are living in

regard to their characters. It is certainly much easier to detect and to feel sins of commission than those of an opposite description. If I murder, steal, commit adultery, bear false witness, or violate any other positive commandment, I know what I am doing, my guilt is forcibly brought to my attention, and my sin assumes that outward and marked character which prevents my putting it from the knowledge of my conscience. I become an active agent in iniquity, and as such I must expect to suffer punishment here, if detected, and must experience a certain fearful looking for of judgment hereafter. But when I only omit certain duties which I ought to perform,—when, as it has been said, I am only "negatively criminal, when I merely omit to perform my private or public devotions, or perform them with careless inattention; when I go on from day to day neglecting to improve my understanding, or to render my heart more enlarged; when I take no advantage of the opportunities which are presented to me of being useful to my fellow-creatures; when I make no progress in the attainment of holiness, and in weaning my affections from the things of this world, these offences producing no immediate inconvenience to myself or injury to my neighbor, they make no lasting impression, and are repeated not merely without regret, but are at last even unnoticed."

A very little consideration must satisfy every reasonable mind, that such limited views of moral and religious obligation are derogatory to human nature, and at variance with the requisitions of the Divine

law. We are by nature active beings; we have powers of body and energies of mind bestowed upon us for this purpose; we are made for constant advancement; a state of progression is the only state of true dignity, and the only one which confers happiness. When we satisfy ourselves with not using our powers to do evil, and never put them forth for good, our life becomes a life of poor and sluggish and contemptible vegetation. We may know practically, if we will but take the pains to examine, that those intellectual powers which are not in constant exercise for positive attainments, become dull and inefficient. Those habits of business even, which are essential to successful enterprise, if not kept in full employment, will be constantly losing their power. The same principle is applicable to our nature as moral and religious beings: if we are not doing good, we are suffering, if not committing evil, for our characters are incessantly degenerating. If we do not labor to discharge our various duties, and to make progress in godliness, we shall be going backward in our career, and incurring an increasing amount of culpability. In religion there is no such thing as being stationary, or neutral, or indifferent to good or evil. We must go forward or backward; we must be on the side of Jehovah or Satan; we must take our lot and inheritance with the good or the evil. So important is it that we should realize this truth, in its full extent, that merely abstaining from crime will not satisfy the Divine requisitions, that our blessed Lord has given full and emphatic declarations concerning it. "His

denunciations are more frequently pointed at the lamp which had no oil, the tree which bore no fruit, and the talent which was not improved; than at bad oil, corrupt fruits, and talents ill employed." And in the parable of the talents the approbation expressed was, "Well *done*, good and faithful servant." Something was done. Not having wasted the talent was no ground of approbation; on the contrary, this negative state incurred severe censure and condign punishment. The talent must be improved, and improved according to ability and opportunity. At least simple interest was to be required for it. "Thou oughtest to have put my money to the exchangers, and then I should have received mine own with usury." There was no unreasonable requisition; he that had five talents committed to him was not expected to gain ten, nor he that had two to gain five. A just proportion will be established between the faculties bestowed and the amount of good they are made to produce. But we all must produce *something;* we all must exhibit a solicitous desire to do the will of our Father in heaven. Now his will, as laid down in the Sacred Volume, as written in legible characters in the heart of every reasoning being, is that we must, *first*, "cease to do evil"—*then*, "learn to do well." The former comprises but half the commandment.

And now, my brethren, let us all examine ourselves by the principle which has been illustrated, and which we have seen to be established by our Divine Master in all his teaching. Sins of omission are equally con-

demned with sins of commission in the Gospel, and will be assuredly punished in the last dreadful day of the Lord. Which of us then can stand the test of this examination? Who is there of the children of Adam that has not neglected opportunities of benevolence, that has not failed to cultivate his intellectual, moral, and religious faculties on numberless occasions, that has not abstained from doing good when it was in the power of his hand to do it? Alas for our feeble and intermitted efforts to fulfil the commandments of our Maker! We need not inquire about positive sins, we must not flatter ourselves with impunity because no great crime can be alleged against us. Spiritual indolence is a crime; to know of an opportunity to advance the temporal comfort or the eternal salvation of a fellow-creature, and not to do it, is a crime; to see any method of improving the faculties with which our Creator hath mercifully endowed us, and to neglect it, is a crime. We must be up and doing, working the work of Him that sent us, while it is day. We must not be slothful in business; but fervent in spirit, serving the Lord. Religion is an active, energetic principle; it has a vivifying power. If by the influence of God's Holy Spirit it hath taken possession of the heart of any man, it will rouse him to diligence in his Christian vocation; it will give ardor to his devotions, perseverance to his efforts at moral improvement, and activity to his benevolence. He will never be wearied in well doing. Life is a toilsome journey, a dangerous warfare. "Why stand ye here, then, all the day idle?" Rouse you, and enter

the vineyard of your Lord. Life is not a time, the world is not a place, for indolent repose. Let your lamps be trimmed, your lights burning, and ye yourselves like to servants waiting for the coming of their Lord, that when he cometh ye may enter in, and sit down to the feast which he hath prepared. Blessed are those servants whom the Lord, when he cometh, shall find so doing. For then shall they rejoice with joy unspeakable; then their labor shall be without sorrow, their spiritual improvement without interruption, and their eternal life shall be an animated, powerful, glorious, unwearied progress in virtue, knowledge and happiness.

THE GIVING OF OUR HEARTS TO GOD.

PROVERBS XXIII. 26.

"My son, give me thine heart."

IN Scripture language, the heart is a term of large comprehension; and, in its varied use, will be found to represent all the faculties of the incorporeal nature of man. It is sometimes put for the intellect, as where the youthful Solomon, just raised to the throne, asks of God, "Give thy servant an understanding heart, to judge thy people, that I may discern between good and bad." In another place, it means the memory, as when the Evangelist has related the circumstances attending the birth and childhood of Jesus, he says of the blessed Virgin: "His Mother kept all these sayings in her heart." Thus by referring to different passages of Holy Writ, it might easily be shown that this single word is also used for the judgment, the imagination, the will; and again, with equal clearness,

for the affections, as hope, fear, and love. We are accustomed, however, to restrict its meaning to the latter department of our spiritual nature, and to use it only as synonymous with some passion or emotion. The accuracy of intellectual science may require this discrimination in the use of terms, and the discoveries of physiology may perhaps authorize us to assign the seat of intellectual action to one part of this wonderful organization of matter, which God has made the habitation of the spirit, and to give the affections a different location. Be this as it may, in speaking of religion and its influences, of man and his relations to God, we admire and venerate the idiom of sacred language, and we discover deep truth and sound philosophy in what we may call the Bible theory of man's physical nature, which makes the understanding to reside, and the will to originate, in the same place with the affections. From this general and indiscriminate use of the term *heart* in the sacred writings, may we not infer the doctrine which they teach, also, by many and explicit assertions, that the homage of the intellect and the obedience of the will are, then, only acceptable to God when they are moved, controlled, and warmed by the affections? This truth gives peculiar force to the words of the text, and furnishes the key by which the treasures of love and wisdom contained in them are to be opened and appropriated.

"My son, give me thine heart." How simple, how easily uttered, and yet, coming from the seat of parental authority, and breathing the tenderness of parental

love, they demand, in return, all the fondest affections which a child can feel for a venerated father, and all the obedience which can be rendered to his wholesome instructions and faithful admonitions. Thus spake the wise king of Israel to his own beloved son; and thus, being inspired by the Holy Spirit, though dead, he yet speaks to every son of Adam who goes to learn of him as the father of wisdom. But while pondering these words, we feel that a greater than Solomon is here; that a wiser than Solomon hath dictated them, and caused them to be recorded. We have heard them, and we proclaim them as from the great Father of us all. It is He, who, prompted by the immeasurable and inexhaustible love of a Heavenly Parent, speaks to men as his children, and addressing each one of us, in multiform yet special adaptations and combinations of his Providence, his Word, and his Grace, asks of us a gift, the purest and most precious we have to bestow. Yes, the solicitation is individual, it is designed to reach every one of us; and when the spirit is calm and attentive, and has learned to distinguish the still, small voice of God, ever speaking from all around, and all within us, its utterance will be—"My son, give me thine heart." He asks the heart, because this freely and fully rendered up, all the other spiritual faculties go with it, or are drawn after it, by a sweet necessity; because, bound to it by chains, light and pleasant, yet strong as the bonds of love.

Such is the constitution of our nature. God so made man, when he formed him out of the dust of the

ground and breathed into him the breath of life. The affections control the inner man, and the outer man is so constructed, that it most readily yields itself to the influence of these affections, speaking their language in the beaming or tearful eye, and the animated or dejected features, and transmitting their movements, from soul to soul, by the power of sympathy. And the whole of God's providential government of the moral world, and the entire structure of his revelation, are adapted to this primary law of our nature. Is the understanding first or principally addressed, in either, or is the system of either so framed as to bring an absolute and constraining power to exert its influence upon the will? By no means. Let us look at both, and we shall find that, in perfect and beautiful harmony, they would first arrest, and then inform, the understanding—first excite, and then bind the will through the instrumentality of the affections.

Let us, then, view God's providential government of the moral world in its adaptation to the nature of man. By this government we mean all those laws which originate from the social and probationary state in which we are placed, and all those influences that are brought to bear upon us through the varied trials and discipline of life. That God is at the head of such a government, wielding its authority and directing its movements, no conscientious Deist, ever, and certainly no believer in revelation, could doubt for one instant. Now what is the grand object of all this system? If to arrest and inform the understanding, why are its

operations involved in so many difficulties and obscurities which the brightest and most sagacious intellect, unaided by revelation, could never penetrate or reconcile with its own convictions; and why does not the discipline of the mind, alone, in proportion as it is advanced, render men cheerfully submissive to the action of God's Providence? Or if, on the other hand, the design of the moral government of the world is to control the will in the first instance, how is it that the will ever rises in rebellion against the painful discipline of this government, if the affections be not touched?

But, granting that to awaken, expand, invigorate and direct the affections, and, through them, to gain access to the understanding, and to control the will, be the theory of God's moral government, how perfect its design; how admirably adjusted all its parts; how successful its results! To illustrate this position in its full extent, and to show how the affections are brought forth and nourished, and how, even in their infancy, they wind their fond arms about the understanding, and quicken and direct its powers, and draw it within the reach of heavenly influences; and how they take captive the will, and bring it into close alliance with themselves, and thus form a happy coalition of all the faculties of the one, spiritual nature of man, and prepare it to be made, through Divine grace, an offering holy and acceptable unto the Lord,—all this would take as long as to unfold and illustrate all the parts of God's moral government, and to follow out its influences upon every variety of human character.

To such a task no finite mind is equal. To exhibit the nature and force of the argument, however, let us take one of the elements of that great system of discipline which is brought to bear upon human nature, and see what are the influences it exerts.

Sorrow is unquestionably one of the means, in God's hands, which he employs to promote our spiritual improvement. "By the sadness of the countenance the heart is made better." Afflictions are by no means designed to be a temporal punishment to the sufferer, nor are they to be regarded, alone, as part of the evidence to prove our fallen state. They have a higher and holier commission to execute, and are the ministers of love and mercy, and not of anger. What, then, let us inquire, is the operation of sorrow, and to what part of our spiritual nature is its discipline directed? Does it first reach the understanding with any happy influence? Does it enlarge the capacity of the mind, or quicken the exercise of its powers? Is not its tendency, on the contrary, to stun and deaden every mental energy, and to reduce us to mere creatures of feeling? Go to the men of sorrow—and, to try your experiment, select from amongst them one distinguished for the high order of his intellectual endowments—let him have weighed the planets, and measured their orbits, and solved, with triumphant success, the abstrusest problems of astronomical science; or let him be the learned and lucid expounder of the facts and laws of natural or mental philosophy. But, sorrow has overtaken him, and shrouded his dwelling in gloom.

The light of his eyes, or the darling child of his affections, lies there, cold in death. Now, when you come into his presence, open your stores of wisdom; take up your argument and follow it out, in close reasoning, to its logical conclusions. Speak to him of the philosophy of affliction and of its necessity, as forming a part of the moral constitution of the world; and show that he could not reasonably hope for exemption, and that his grief cannot restore the dead or change their condition. Will he take up his part in the discussion? Will he meet you in the encounter of intellect? Or can you draw him from these topics, as being too near to his present condition, and direct his attention to his favorite pursuits? No; he turns from you in agony; and, with flooded eyes, and a heaving bosom, begs you, in pity, to spare him; for his heart is breaking. Cast away, then, your hateful philosophy; drop your cold and cruel logic; take his nerveless hand and press it to your own sympathizing heart; speak, in few and simple words, of the loved ones, departed; and of a better world beyond the grave; and of the reunion of the blessed in the land of spirits, and, if you cannot speak, weep with him that weeps; and, as you depart, he will say, "Friend, thou hast poured comfort into a bleeding and desolate heart." And this visit to the house of mourning will be blessed to you, and blessed to its afflicted inhabitant. Sorrow will have stirred up the embers of affections, covered up and almost smothered, perhaps, by worldly influences; and kindle them to brightness and warmth. Sorrow will take the

affections, flowing sluggish in polluted channels, and give them purity and quickened motion, and make them healthful to the soul; like the waters of life. If thus it be with afflictions, that excite sorrow; so is it with all the rest of God's moral government—the whole is designed to reach the affections, and therefore the solemn proclamation of this government to those who will hear and understand aright is, "My son, give me thine heart."

But turn we now to a more direct and conclusive argument in support of our position; and one susceptible of a clearer and more satisfactory illustration. The religion of the Gospel; to what department of our spiritual nature is it addressed? Where do its doctrines, its precepts, its warnings, its exhortations, find their surest and earliest response? Its simple and touching narratives, its beautiful examples of holiness; upon what faculties of ours do they first seize, and longest retain, and most fully satisfy, and never fatigue, though presented in ceaseless repetition? And above all, the character of Jesus, whose loveliness, dignity, mildness, splendor, simplicity, truth, consistency, perfection, no epithet of mortal language is equal to measure or worthy to express; how does it find its entrance into man, and once within, where is it throned, and where does it maintain its eternal seat? Who shall answer for us? Shall we call the Magians from their lofty contemplations on the starry heavens and their deep searchings into the secrets of physical nature? Shall we go to the philosopher buried in pro-

found speculations upon the causes of things, or the statesman versed in the theory of government, and familiar with all the windings of the political history of nations? Or shall we call the sagacious advocate, who is skilful to weigh and adjust moral evidence? No; we will summon the poor labor-worn tenant of some obscure cottage, whose choicest furniture is the well-worn Volume of sacred truth. And we will prove that he can understand the foundation doctrines of revelation, and repeat its few but all embracing precepts of morality, and open up its treasures of comfort for adversity here, and its bright hopes for hereafter; and relate and appreciate all that we can know of the meekness, purity and maternal love of the sainted virgin; and the fondness of John, who leaned on the bosom of his Friend and Master; and the zeal, frailty and repentance of Peter, who drew his sword to defend his Lord, and then denied him; and, after, went out and wept bitterly, and was forgiven; and, farther, demand of this humble and unlearned one, and he shall tell of all the wonderful and touching incidents of the blessed Saviour's life; from the time that he was first seen, the feeble Infant with Mary, his mother, in the manger of the inn of Bethlehem; till the time when he hung a bleeding victim on the cross; his sacred head pierced with thorns, his quivering limbs in agony, but his soul peaceful and resigned, until all was accomplished; and, with parting breath he said, "It is finished."

All this he shall relate with the minutest accuracy

and the deepest interest in every event, and, more than this, he shall give the reasons for all; and show how, in one place, he was taught to forgive injuries; in another, to bear adversity; how, when ground with poverty, he read that Jesus had not where to lay his head; and he felt lightened, and even joyous, to be a fellow-sufferer with his Lord. How, when sorrow had entered his lowly dwelling, because death had torn the little prattler from his knee, his heart was consoled in thinking that Jesus wept, and he knew that, though throned on high, he could still sympathize with him also, and how, under every trial and affliction, he found counsel to guide him, and tender words to heal the wounds of his heart; and, above all, how he feared not death because Jesus had died, and been the tenant of the tomb, and had, again, risen from it in triumph, and he had died for him, and procured his pardon, and had revealed heaven to him, the home of the careworn and afflicted; and was now preparing there the many mansions for the righteous, and he trusted, for him and his also; for Jesus was their Saviour and Lord, their hope and trust for time and for eternity.

Now, what hath mastered all the spiritual faculties of this obscure and humble man; excited his mind; stored his imagination; strengthened his memory; got possession of his will? Think you, if the Bible had been all a learned and subtle demonstration; an array of cogent and logical arguments; a proof *a priori* of the Being of God, and a learned account of his separate attributes, each in its just order; a demonstration

of the analogy of revelation to the order of nature; and a code of Christian ethics, arranged in heads, and chapters, and divided with a nice discrimination into sections and paragraphs;—think you, that it would have reached this poor man; that, if it were in his cottage, he would read it, day by day, and ponder it, and now weep, and now rejoice over its blessed pages, and repeat them, and show that their truths had entered into the very texture of his soul? No. It would never have entered into the thoughts of men to multiply this Sacred Volume till it should be in the possession of the remotest inhabitant of earth; it would never have been that Book, the demand for which keeps all the energies of supply stimulated by every lower motive of gain and every nobler one of benevolence on the full stretch; not even then accomplishing the thousandth part of its work.

It is because the Bible speaks to the affections that it is and must ever be the universal book, until time shall fulfil all its prophecies, and then cease its measurements, because the endless day hath dawned; and then the Bible shall no more be wanted, because the God of the Bible, and the Saviour of the Bible, and the Kingdom of the Bible shall be present to all the sons of men. But, till then, it shall, more and more, be read by all; and be the guide and comfort of all; because it speaks, in simplicity, and strength, and tenderness, a language, understood by all, and unfolds truths and principles which the highest intellect may dwell upon, without ceasing, and still be learning; and

yet, by which the humblest intellect shall not be baffled; and because, on every page, and as the sanction of every precept, and the prelude to every doctrine and mystery, it says, "My son, give me thine heart."

It is the *heart*, then, which God demands; for the empire of your affections He is striving. He does not seek the homage of your intellect alone; he would not, with tyrant force, bind your will; but he would draw you to himself, with cords of a man; and these are the bands of love. He will receive, with complacency, the bended knee, and the rich offerings of wisdom, if they are the tokens of reverence and affection; and, to teach you that this is his desire, he hath made his revelation to say, and his whole moral government, from every part, to echo back, "My son, give me thine heart."

And now, with this precious and love-spoken request, from on high, graven on the memory; ye men, of understanding and intellectual might, go forth, and learn the relative value of your mental gifts and the affections of your souls. The former may be your treasure, and your pride, but God asks them not, and wants them not. The latter he does beg of you, and entreats you to give him. Cherish them, honor them, therefore, as your dearest possessions; purify them, and yield them up to the Father of spirits and live—live not for the world and its fading honors.

Ye holy and humble men of heart, unknown and obscure, who feel, at moments, grieved that no sunshine of fame brightens your path; and almost envy

the few that thus walk in the glare of a worldly light, be cheered and encouraged, if your affections are warm and active, and move you to deeds of benevolence to your fellows, and sympathy with their afflictions, and to the constant service and adoration of your God and Saviour.

And, lastly; Ye, who are bending under a load of adversity, or are yielding to the pangs of sorrow, lift up the hands that hang down, and strengthen the feeble knees, and turn to the God of all consolation, and sink not into despondency as though God had forsaken you, or was chastising you in anger. He chastens those whom he loves, and scourges every son whom he receives, and if ye will hear it, with every afflictive dispensation there comes the Father's words from the depths of the Father's love "My son, give me thine heart."

THE ORDINARY MEANS OF GRACE ALL SUFFICIENT.

LUKE XVI. 31.

"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

THE assertion contained in these words is remarkable, and may perhaps excite astonishment in the minds of those who have not fully considered the grounds upon which it is made.

That a messenger from the dead, returning to us with the secrets of his dark prison-house, should not command a more implicit faith, and exert a more absolute control over our conduct than the pages of a written revelation; this, most of men probably would regard as an extravagant position. We are apt to imagine that if we could, with our own eyes, have witnessed the event which the Church this day celebrates,—if we could have beheld the Saviour when he broke the bars of death and rose triumphant from the

grave, every difficulty would at once disappear from our minds, all hesitancy in regard to the Christian life would at once be overcome. But this is a delusion which, however natural, is in the highest degree dangerous; it is a delusion that we ought to seek to put far away from us. A due consideration of the words of my text may well help towards accomplishing this desirable end.

You, no doubt, recognize these words as forming the concluding part of the parable of the rich man and Lazarus. The rich man, suffering the torments justly inflicted upon him for a life of selfish indulgence, is represented as beseeching Abraham to send Lazarus to his five brethren to testify unto them, lest they, pursuing the same wicked career, should also be condemned to the place of torment. Abraham replies: "They have Moses and the Prophets, let them hear them." But the rich man knowing that he, himself, had neglected and despised these faithful monitors, believes that a messenger from the dead would have a more powerful effect. And he said, "Nay, Father Abraham, but if one went unto them from the dead, they will repent." He is, however, told that if his brethren will not receive Moses and the Prophets as Divine messengers, and will not listen to their instructions, neither will they be persuaded though one rose from the dead.

How strikingly were these words illustrated in that day! Those who rejected the testimony of Moses and the Prophets concerning Jesus, were not better con-

vinced when in his own person he gave the fullest and clearest evidence of his Divinity in his glorious conquest over death and the grave. How much less reason have we to expect a messenger from the other world would command the faith and obedience of those who in the present age reject Divine revelation! If they believe not Moses and the Prophets, and Christ and the Apostles, neither would they be persuaded to holiness of life by any other means.

To place this important subject in a clear point of view, I shall,

First, Describe the nature of that faith which a revelation from God is designed to produce.

Secondly, I shall show that he who rejects the present revelation could be influenced by no other means.

Thirdly, That if by other means his belief were enforced, it would be destitute of the requisites of a saving faith.

You see, therefore, that I invite you to a discussion which, if it threatens to be tedious, will not, I trust, prove unprofitable.

I. What then is the nature of that faith which a revelation from God is designed to produce? Is it a conviction of the understanding, or a control of the will and affections? In some degree it is both, but the latter much more than the former, and the former entirely for the sake of the latter. The understanding is to be enlightened and gained over to the cause of revelation, merely on account of the influence it exer-

cises over the moral man. The object of God, in sending prophets and holy men, and last of all his blessed Son, was not simply to tell us of his being and attributes, to vindicate his providence, to unfold his scheme of redemption; but all these grand discoveries were made that man might become a renewed creature, be raised from his state of sin, and be prepared for holiness and happiness. Moral ignorance was dispelled for the purpose of destroying moral corruption. Were the information of man, as an intellectual being, the chief design of God in revelation, the plan would seem grander than the object demanded. The intellect of man separated from his moral nature can make vast discoveries unaided from above. He could not, to be sure, without revelation learn any thing truly about God or his own future destination. But if you look at him merely as a being of mind, there would be vast scope for the exercise of his powers in the philosophy of nature, and the philosophy of mind itself; and in these subjects his unaided progress is as rapid as his necessities or interests demand. But man is not to be regarded in this limited view; his grand distinction is that he has a soul, and his chief happiness depends upon the condition of this part of his moral nature. It is the purifying and elevating of the soul of man which is the great design of the Supreme Being in the discoveries of revelation. And therefore the same Gospel is preached to the rich and the poor, to the wise and the ignorant, and the salvation of the one is accomplished exactly as is the salvation of the other.

The wisest and brightest intellect must receive and profess the truths of the Gospel precisely in the same manner as the simplest and most ignorant of the sons of men.

Hence we learn the nature of that faith which revelation is designed to produce. It is not the faith of demonstration; that is, it is not a faith accomplished by infallible arguments addressed to the understanding alone. In such a faith there is no merit, and no improvement wrought in the spiritual nature of man. He cannot resist such arguments any more than he can resist the knowledge which his senses convey to his mind. We talk sometimes among theologians of a demonstration of the being and attributes of God. But I shall consider a man who had gone no farther than this, however thoroughly he might have gone thus far, as having hardly entered the threshold of religion. Who can resist a demonstration if it is a just one, and the mind fully embraces it? But religion demands moral persuasion; and this can be produced by arguments far short of demonstration, and is produced in minds incapable of comprehending a process of reasoning. Moral persuasion is not an intellectual process merely, the heart and affections are essentially concerned with it. It supposes virtuous dispositions. As our Saviour has said: "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself;" that is, if a man obeys the dictates of his conscience, and really desires to understand religion for the sake of being a better man,

none of its truths or evidences shall be concealed from him.

II. Now, therefore, with this explanation of the nature of religious faith, and with this idea clearly impressed upon our minds, that faith is a sentiment of the heart, regulated and controlled as every sentiment should be by the understanding, let us for a moment turn our attention to the evidences of revelation, and see how admirably they are adapted to produce this faith. We discover in the Sacred Volume none of the method and regularity of science; it has no formal demonstrations; its arguments are level with the capacities of all men, because they are addressed chiefly to the conscience; they require no peculiar learning or mental discipline to comprehend them. It may be said, indeed, that to comprehend prophecy, and the whole system of historical evidence, requires learning and a good degree of mental application. It does so, indeed; and therefore I believe that very few persons are ever wrought upon in the first instance by this kind of evidence. It serves admirably to confirm that which is more simple, and which is generally first in point of time, the evidence arising from the purity and excellence of the Gospel and its perfect adaptation to the spiritual wants of man. How many of the devout and well established Christians of the present day have ever pursued the train of reasoning and investigation which belongs to the historical evidence of Christianity? I suspect a very limited number. Nor have they felt the want of this to confirm their faith.

Upon this point I am aware that I am at variance with one of the mighty names in Theology, the great and good and actively benevolent Dr. Chalmers. In his treatise upon the Evidences, which first appeared as the article; Christianity, in the Edinburgh Encyclopædia, and which was afterwards published in a separate form, he lays the principal stress upon the historical argument. But constant experience is against him. And besides, upon this point we can summon from the dead a name mightier than his own—Horsely, the giant conqueror of Socinianism and Infidelity. "I would not," says he, "be thought to disparage the proof of revelation from historical evidence and prophecy. I am satisfied that whoever is qualified to take a view of but one half, or a much less proportion of the proof of that kind which is now extant in the world, will be overpowered with the force of it. But of those in any one age of the world who may be capable of receiving the full benefit of this proof, I question whether the number be greater than of those in the Apostolic age, who were in a situation to receive the benefit of ocular demonstration. And I would endeavor to ascertain the common ground of conviction there may be for all men, of which the ignorant and the learned may equally take advantage. Now the ground of conviction to the plain illiterate believer is evidently his sense and consciousness of the excellence of the Gospel doctrine. This is an evidence which is felt in its full force, no doubt, by many a man who can hold no argument about the nature of its cer-

tainty—by him who holds the plough or tends the loom, who hath never been sufficiently at leisure from the laborious occupations of necessitous life to speculate upon moral truth or beauty in the abstract. A devout and honest mind refers the doctrines and precepts of religion to that exemplar of the good and fair which it carries about with itself in its own feelings. By their agreement with this it understands their excellence. Understanding their excellence it is disposed to embrace them and to obey them, and in this disposition listens with candor to the external evidence."

We here, therefore, see the absolute importance of the moral qualities of the heart in producing faith. And the evidences of the Gospel are addressed to those in whom these qualities are found. They can and they will appreciate them. But the cold hearted, and selfish, and depraved, those whose thoughts are devoted to the world, they cannot appreciate the evidences of the Gospel; intellectual cultivation gives them no aid; nay, rather, throws impediments in their way, by quickening them to discover the difficulties, while their hearts and consciences are insensible to the influences of divine truth.

III. But it may be said, that for such persons some extraordinary evidence is required. These are the very persons upon whom some experiment should be made. Here we adopt the principle of our text—if they listen not to divine revelation as it now stands, neither will they be persuaded though one rose from the dead. Observe the force of the word "persuaded." We do not

say that they might not be agitated or alarmed, or driven awhile from their wicked courses. But no permanent good could be wrought upon them by any means of moral conviction. And why? Because they are not susceptible of this species of conviction.

Suppose, for example, that to one of the brothers of the rich man, one totally absorbed in worldly projects of wealth and ambition, finding all his good and all his happinesss in such pursuits, a messenger comes from the dead and repeats to him what the Scriptures declare of the punishments of hell and the joys of heaven. And, certainly, no language which man can comprehend could be more forcible than that which tells us of everlasting burnings, and the worm that gnaws upon the conscience and never dies, and of joys which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive. These representations are as powerful as any that could be brought to us from the other world. But then, here is a messenger who has himself seen them. He tells this worldly man of the torments his brother endures, and of the joys that are in Abraham's bosom. He has just been permitted to come thence to give him a last and most solemn warning to abandon his iniquities and so escape the damnation that threatens him. I can conceive that this man is agitated and alarmed beyond measure; he nauseates the feast spread before him; he silences the tabret and harp; he retreats pale and trembling from his ungodly companions; or, if he be at the money tables and the exchanger's, he flies

regardless from his heaps of gold and silver; they have lost their value in his esteem; or if he be pleading before Herod or Agrippa, or seeking new honors at the imperial court of Cæsar, or new triumphs in the senate or the forum, he abandons all wealth, and distinction, and popular applause; he seeks the most solitary chamber of his house; he is drowned in penitential tears; he falls upon the ground and prays in the agony of his spirit; he refuses food and consolation; he resists the mixed entreaties and ridicule of his former companions. All this may continue for some days, perhaps weeks. But at last the impression left by the supernatural visitor begins to fade—he commences reasoning about it. It might not have been exactly as he imagined. Perhaps his mind was distempered; he had weakened it by over exertion; or it had not recovered from the effects of the last intemperate feast; if the messenger did actually come, let him appear once more and he will be convinced. Upon the whole it is better not to lose the certainties of present enjoyment for that which might possibly have been a phantom of the imagination. At any rate he has had the warning, and he will meditate upon it more deliberately by and by. Although these punishments are threatened, yet not till after death, and, thank God, there is no probability of his dying at present. Thus at last the impression has vanished or left only traces as faint as did the solemn truths of Holy Writ. What, then, has a messenger from the dead ultimately benefited him more than Moses and the prophets? Nothing. He is still

the same worldly, profligate creature that he was before. If he had the temper and dispositions permanently to be improved by a messenger from the dead, he would not have needed one, for he would have heard Moses and the Prophets.

My brethren, are not these suppositions reasonable? Are they not confirmed by experience? Have you never heard of a dissolute or worldly man, brought by some powerful disease to the borders of the grave? While in that state the future world was present to his mind in all its reality. He could not have been more convinced of the vanity of worldly things, of the awfulness of eternity, of the importance of saving his soul, even if a messenger from the dead was standing by his bedside. Oh! how does he groan for his past transgressions, how does he repent of the time lost and misemployed, how does he pray for another opportunity, a little longer, yet a little longer. Oh! might he stay to fit him for his passage. How abundant is he in vows and resolutions. His faith in the promises and threatenings of the Gospel is so strong that even an Angel from Heaven could not add to it. But his prayers for restoration are heard. The skill and the exertions of the friendly physician are blessed, his disease assumes a favorable appearance, and he slowly and gradually returns to his former health and strength. But how have his religious impressions decayed as bodily vigor has increased. His vows of reformation melt away one after the other under the influence of temptation. All his former impressions of Gospel

truth, and realizings of the world to come appear now as idle dreams which he regards not. And he differs not from the man he was before, except that he returns to worldly pleasures and pursuits with an appetite increased by temporary abstinence. He can laugh at his former fears, and despise the goodness and long-suffering of his God which called him to repentance. Such instances, if not common, have yet occurred often enough to establish our position. He who hears not Moses and the Prophets, will not be persuaded though one rose from the dead, nor though the king of terrors comes himself and stands for hours brandishing his awful dart at the side of the couch of sickness, ready each moment to strike, till mercy interposed the shield of restoration.

We have thus considered the influence of a messenger from the dead upon a single individual. But if *one* might ask for this means of conviction, why not *all?* God must deal justly and equally. And suppose it were granted to all, is it not obvious that the frequency of the miracle would destroy its effect? Miracles of divine mercy and power are exhibiting before us every day and every hour of our lives; the sun that daily rises and sets at his appointed time, and cheers the earth with his light and heat, and is not fatigued with centuries of revolutions, but measures the days and months as they pass and tracks the mariner with unerring certainty; the sure approaches of the cheering spring, that covers the brown earth with its carpet of green, and sprinkles its flowers upon the meadows,

and dresses the naked branches with their leafy honors, and wakes the annual song of birds; the hand of Providence, that is bountifully opened and feeds the beasts upon a thousand hills, and gives to thankless man his daily sustenance; these are in themselves miracles as great as the raising of the dead, but we heed them not, because they are familiar. If, then, once in each century, or in each year, a messenger should come and proclaim to the world the secrets of the grave and describe the unknown world that lies beyond it, what advantage could accrue to us? What stronger evidence should we have for revealed truth, what more powerful inducements to obey it? None, certainly none. We indulge a vain and deceptive thought when we say, if one rose from the dead to speak to us we would repent. God has furnished us with every testimony that is needful for our moral persuasion, and this is the only faith he demands or will accept; for it is the only faith which evidences a humble and teachable mind, loving the purity of virtue, or desiring the favor of God as its best reward. Were this the morning of the resurrection day; had the Redeemer lately expired before us on the cross, and had we in wonder and awe been to examine the sepulchre where Jesus lay, and with our own eyes beheld the broken seal and the folded linen clothes, and heard the story of the pious women and faithful disciples; were we now assembled to speak of these things and reason upon the wonderful event, think you we should all be found faithful? Might there not be impenitent

Scribes and hardened Pharisees? At least, would there not be found among us the incredulous Thomas? He resisted the evidence and assertions of his brethren; —except I thrust my finger into the wounds I will not believe. Unreasonable man, he had not the comfort and the merit of free conviction; his faith was forced, it was the undeserving faith of demonstration. And how does our Lord accept it? With cold displeasure. "Thomas, because thou hast seen me thou hast believed. Blessed are they who have not seen and yet have believed."

This benediction from the risen Jesus may rest upon our heads, beloved brethren, if the faith he commends be found in our hearts. None of us here present, I trust, indulge the doubts of infidelity. If there be such, to them I say, ye have the testimony of God against yourselves. Think not vainly to escape because you can plead that the evidences of Divine truth are not satisfactory to your mind. Why are they not so? Not because they are not in themselves sufficient. You seek a demonstration like those perhaps of mathematical truth. God never designed to give it. He would not force your faith. You could not avoid receiving such an argument. It is not in the nature of the human mind to resist demonstration. But he deals with you as a moral creature. He would influence the sentiments of your heart rather than command the convictions of your understanding. For the cause of unbelief you must leave the word of God and search your own heart. There you will find it, in its selfishness

and worldliness, and moral corruption. Purify this even by the streams of moral truth, by obeying the monitions of conscience, and you will soon ascend to the fountain that flows fast by the oracles of God, for nothing but its pure and refreshing waters will quench your desires.

To you who ask not a messenger from the dead, but profess to be satisfied with the testimony of Moses and the Prophets, of Christ and the Apostles,—to you, I say, examine the strength and influence of your faith. Is it a belief resting coldly in the understanding? or does it exhibit itself in devout affections and holy lives? If the latter, the influence of such a faith in quickening you to holiness of life, will be far greater than if one were to appear before you from the dead.

THE POWER OF CHRIST'S RESURRECTION.

PHILIPPIANS III. 10.

That I may know him and the power of his resurrection.

THE power of Christ's resurrection is placed before us upon this day, as the object of our devout contemplation, and our ardent and united thanksgiving. The services of the Church perform for us the angel's office, and in joyful accents declare to us, "Ye seek Jesus which was crucified: He is not here, for he is risen, as he said. Come see the place where the Lord lay." Visiting, in our meditations, the sepulchre in the garden, and remembering how recently we have seen Jesus expiring in agony upon the cross, his sacred body bleeding and torn, invested in its shroud and laid in the silent tomb; and finding, indeed, that according to the assurance of the heavenly messenger, he is not there, but has risen, our fear gives place to hope, our sorrow is turned into joy, our lamentations into songs of praise. This morning we hail and commemorate as

the brightest and most cheering of all the year, for upon this the Sun of Righteousness hath arisen with healing in his beams.

This, therefore, this is the day which the Lord hath made; we will rejoice and be glad in it. And it is thus distinguished and made the occasion of peculiar praise, because upon it was manifested the power of Christ's resurrection. I shall adopt this, therefore, as an appropriate theme for my discourse, and shall invite you to consider what is implied in this expression of the Apostle Paul.

He had been recapitulating the privileges he formerly enjoyed as a member of the commonwealth of Israel, and he declared how zealous he was in his adherence to them before his conversion. But these he had relinquished for Christ; yea, and he was willing "to count all things but loss," to relinquish every earthly dependence and advantage, so that he might win Christ and be found in him, and might know him and the power of his resurrection. Now, my brethren, in order to know the power of Christ's resurrection, we must contemplate this wonderful event in four points of view.

First, as an argument for the truth of the Gospel.

Secondly, as an incitement to holiness.

Thirdly, as a source of consolation under sorrows and sufferings; and

Lastly, as an antidote against the fear of death.

Having appreciated the event which the Church this day celebrates, in its influence in these respects, we

may know its power, and then with the Apostle we shall be ready to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

I. The power of the resurrection is manifested in the confirmation it affords of the truth of the Gospel. If Christ be not risen, says the Apostle, in that sublime portion of his Epistle to the Corinthians, in which he treats of this subject,—if Christ be not risen, then is our preaching vain, and your faith is also vain. This is the foundation fact, as we may term it, of all revealed truth. Bring this into disbelief or doubt, and the whole fabric totters to its fall. Its powerful expositions of the great principles of moral truth, its clear and forcible delineations of moral duty, and its beautiful and perfect models of every human virtue would indeed remain; but they would be left to us like sculptured fragments of ancient time; and whilst we walked amongst them and admired their beauty and fair proportion, we might say in deep regret—here once they stood, these shattered columns, these polished stones, these fallen statues, combined together in strength and majesty, a temple reaching to the skies, sacred to the divinity that inhabits them, and calling assembled multitudes to worship and bow down before him. And this distinguishing characteristic of the Gospel scheme, the strong combination of all its parts, its revealed doctrines with its moral precepts, and their perfect adaption to each other, and the whole to the nature and the wants of man, constitutes an irresistible ar-

gument for its truth. But it is in Jesus Christ that the whole building fitly framed together groweth unto a holy temple; and the divinity of Jesus, and the truth of his mission, rest upon the fact of his resurrection from the dead. What satisfaction then and confidence has the Christian in contemplating the manifold and powerful evidence by which it has been proved in such a manner, as no other past event was ever attested, that He burst the bars of death and rose triumphant!

It is not my design to enter into any detailed account of this evidence, for although appropriate to the day we celebrate, it is a subject which could not well be confined within the limits of a single discourse. Nor is such an argument needed for your confirmation. The very day we celebrate, the multitudes whom it calls together throughout the Christian world, the long succession of years to which it looks back even to the very week after the resurrection took place, and while the risen Saviour remained yet on the earth and was seen by numbers of his followers, who upon the strength of this fact alone willingly suffered every privation, and joyfully went forth unto the death of martyrdom; and, while living, assembled on the first day of the week to celebrate it, and transmitted this observance to their successors even to this very time: all this gives the fullest confirmation to our belief; all this proves that we come here to evince our belief and to rejoice in it, and to praise God for the wonders of his power and the extent of his love, as manifested in

the resurrection of Jesus from the dead, and in that Gospel of which it is the fullest confirmation.

II. And this faith, when it leads to holiness of life, exhibits the power of the resurrection in another point of view. We may consider it as the great and efficient incitement to holiness. Virtue indeed has its own allurements and its own peculiar reward; and there are indeed temporal penalties annexed to its violation by the Author of all purity and truth. But all these motives and dissuasions, however admirable they may appear in the systems of moral philosophy, have ever been found to exert but little practical influence upon the life and character of men. They have been amusing speculations to exercise intellectual ingenuity; and although in themselves they exhibit great and good principles, principles based upon eternal and immutable foundations, yet they have not been, and cannot be, operative principles upon the great body of mankind. But when embodied as they are with religion, and enforced by its sanctions, they are understood, acknowledged, felt in a greater or less degree by all who have known the name of Jesus and the power of his resurrection. What religion but that of the Gospel has ever accompanied man in every action of his daily life, and penetrated into every thought and affection of his heart, and exercised a dominion there? It is not in its outward observances that we are made to acknowledge the power of the Gospel; not because it has forced upon men the conviction of the unity of the Divine nature, and made them adore the great God

with external rites, and offer before him the oblation of prayers and praises; not because it has made the Christian child to understand more of the being and attributes of a great First Cause than the wisest of heathen sages; not in these respects are we made so sensible of the influence our religion exerts, as in the personal holiness it has produced, and is producing wherever its benign truths are professed. And this, the mode of its silent and gradual but mighty working, we ascribe to the power of the resurrection. The power of the resurrection, not simply as a fact confirming the truth of religion, but also as a doctrine with which the whole scheme of salvation is so intimately blended as to be inseparable from it. For with this is connected the atonement made for human transgression, faith which justifies without the deeds of the law, and sanctification by the blessed influences of the Spirit of God. These are the doctrines by which the hearts of men are converted, and by which they are taught to feel the necessity, and impelled to seek the attainment of that holiness without which no man shall see God. Yes, my brethren, it is in the peculiar doctrines of the Gospel that its great power abides. Not in its moral code, though that be perfect; not in its sanctions, though they be eternal; for these, if assented to by the understanding, are not felt and obeyed by the unrenewed heart. We must be convinced of sin before we seek for righteousness, and with St. Paul we must be found in Christ, "not having our own righteousness which is of the law, but that which is through the faith

of Christ, the righteousness which is of God by faith." Thus then the power of the resurrection is manifested as an incitement to holiness.

III. Nor, in the third place, is this great truth less efficacious as a source of consolation under sorrow and sufferings. Sometimes, we acknowledge, there are temporal alleviations for the trials and afflictions which are appointed unto men as a part of the discipline they are to undergo in this life. But they are alleviations only, not effectual remedies. And at last, whatever may be their influence, how uncertain are they. When one earthly comfort is removed from us, we cling to what remains with greater fondness, and the heart is certainly relieved by turning the course of its afflictions into some new channel, or by swelling the tide in one which had before been formed; but this also may be choked, and in succession every outlet may be closed—where then shall the waters go? Shall they swell inwardly and burst the heart? Shall they be dried up at the fountain, and never more give refreshing moisture to those plants which make this wilderness a garden of life verdant and fragrant? or shall they become inwardly a well of water springing up unto eternal life? The Gospel of Jesus Christ, which declares his resurrection and all the glorious truths for time and eternity connected with it, can alone accomplish the alternative. It is in the power of religion to assuage any grief, to remove its bitterness from any disappointment. Ah! with what a soothing and persuasive power does its language fall upon the ear, and

address itself to the afflicted spirit. "Let not your hearts be troubled; ye believe in God, believe also in me." "In my Father's house are many mansions." "I go to prepare a place for you." "Because I live ye shall live also." How can he prepare for us these mansions if he be not risen from the dead and ascended into heaven? How can he assure us of immortality if we be not convinced that he is the resurrection and the life? But persuaded of these truths, what more can we want? "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee." We need a resource against the sorrows and sufferings of life. We all know it. And, alas, how many of us, by the severe and oft-repeated strokes of God's afflictive Providence, are made in anguish to feel it. To whom then shall we go? To the world, or the world's amusements, or its philosophy, or mere worldly friends? No! From the one, we turn with utter dissatisfaction; by the others, we are abandoned. To whom shall we go? Lord, thou hast the words of eternal life, and these words alone have power to say to our agitated and troubled breasts, Peace, be still. And therefore, O Saviour, "what time I am afraid I will trust in thee; in the multitude of my thoughts within me, thy comforts delight my soul; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast;"—yea, the last calamity, the hour of mortal sickness, and the pang of death.

IV. The power of the resurrection at this season we are lastly to consider, for it is an antidote against

the fear of death. Who trembles not in anticipation of the sure approach of this awful hour? In the excitement of conflict, or under the dull influence of a stupefying disease, we may not heed the king of terrors, and his threatening dart. But contemplated when not under the influence of the enthusiasm which makes men brave death, or not suffering that despair of mind which makes them solicit him to come as a friend, it must ever be an awful thing to die. Even when sustained by the hopes and promises of the Gospel, how difficult is it to look forward to the sure termination of our mortal career with calm self-possession. But without the light which the Gospel sheds—darkness, grief, and fell despair brood over the grave. We shrink from it ourselves with instinctive dread; we bid an heart-rending and eternal farewell to the dear objects of our affections who have gone before us there. Imagine for a moment—if it be possible to bring the mind and heart to such a state of destitution—imagine what would be your state of feeling, having no knowledge and no hope of a future world, and you stood beside the bed of a dying parent, or friend, or child beloved, and saw their eyes close for ever, and their breast for ever cease to heave; and after cherishing and weeping over the lifeless body till decaying nature would no longer permit,—you conveyed it in mournful procession to the place of the dead, and you stood by as it sunk from your sight, and your ears were agonized with the sound of the earth falling upon it to cover it from you for ever, what would be your

state of feeling, convinced that the separation was eternal, that never more should you behold them, that never more should you hold sweet communion with them? and as you turned to go to your desolate home, you looked round upon the graves of departed generations, and said, ere long I shall mingle with these, and be no more than the sods upon which I am treading; for the dead can never more behold the glorious light, or breathe the balmy air, or think, or feel, or enjoy conscious being. They are *nothing*, *nothing; earth*, senseless, motionless earth! But you cannot put yourself in this state, you cannot realize this despair—the voice of the Spirit within us is too powerful; it would be heard even in the ages of heathen ignorance: then it spake in words of doubt or struggling hope; now it speaks in strength and majesty, "thy dead men shall rise again," for He hath abolished death, and hath brought life and immortality to light through the Gospel. "For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." And are they not words of comfort? And were they not proclaimed to be sure and steadfast for ever on this great and joyful day?

Therefore, though we have not seen, we will believe; we will rejoice and be glad. If ye, then, be

risen with Christ to this assurance of immortality, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth, for things on the earth have never given you unmingled comfort in life, and can never give you peace in death. But the Gospel of Christ can give you both. But while we exult in the hope of a resurrection, let us remember, in penitence and self-examination, and prayer mingled with thanksgiving, let us remember the solemn words of Him who purchased life and promised immortality: "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." Even so, come Lord Jesus; but ere thou come to us in death or in judgment, come in thy atoning blood, come in thy gracious assurance of pardon—come in the sanctifying influences of thy blessed Spirit. Even so, come Lord Jesus.

THE FOLLY AND DANGERS OF DELAY.

Ecclesiastes xi. 4.

"He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

This figurative language, like a great portion of that which we find in the Sacred Scriptures, carries us out into the fields, and would impart to us lessons of wisdom, while in imagination we contemplate the labors of the husbandman. Its obvious interpretation is this. He who, having an important work before him, is constantly watching for a favorable moment, instead of setting about it courageously and at once, and postpones all his beginnings for some imagined conjunction of propitious circumstances, will pass through life without accomplishing any important undertaking. Now this is a maxim well worthy the serious consideration of all who are brought into contact with the affairs of life, and who are daily called upon to decide and act in relation to them. There are

some enterprises, indeed, which fail through premature, indiscreet, or impetuous action, but there are probably many more which miscarry by reason of timidity, indecision or procrastination. Especially is this observation true of moral enterprises, and more universally still may it be applied to those which belong to self-discipline. We all occasionally form the design of effecting some important change in ourselves. We wish to overcome some evil habit, to implant and strengthen some needed virtue, or to bring our whole system of feeling and action into more entire conformity with the religion we profess. But instead of taking up the work at once, and, in dependence upon the Spirit of God, pursuing it with zeal and perseverance, we are tempted to wish for a more opportune season, we look forward to a period of greater leisure from worldly avocations, and when we shall obtain better assistance, and feel ourselves better disposed to undertake the work before us—thus time passes by, seasons come and go, and we find ourselves still only upon the shore waiting till the wind sits in the precise quarter, and the tide is at the very moment, and every rope and sail is nicely adjusted, and not till all these circumstances concur together will we launch forth. Or to adopt the similitude of our text, we have a field to till and the grain to sow; for we place our dependence upon the harvest we hope to reap; but we pass our spring season in idly watching the winds, and gazing upon the clouds, that we may discover what they portend; one day the wind is so boisterous that it will

disperse our grain unevenly, another, there is a threatening of rain, and a third, the storm effectually prevents our labors; and then the spring has passed by, the summer heats come on, our ground is lying fallow, and no harvest have we to gather but weeds and thistles.

Such is a very frequent result, and when we examine ourselves to discover why we have not made better progress in the life of godliness, and why so many good plans lie unexecuted before us, and why so many good resolutions have been broken, we shall here find a ready solution of the difficulty. Men in general are not indifferent to moral improvement; they do not set at naught the precepts and requisitions of the Gospel, and say we have no concern in such matters; at least we rarely find such obstinate and hardened offenders within reach of the admonitions and exhortations of the pulpit. Their very attendance in the church of God shows that they pay to religion the homage of an outward respect, and at some future day they design to give it their serious attention. But why not now? What good argument is there for delay? No good and substantial argument, but many plausible ones. Clouds threaten in the horizon, and the wind is baffling.

Is there, then, it may be asked, no such thing as a choice of opportunities in the religious life? Are we not warranted in watching for propitious seasons and availing ourselves of them? Unquestionably we are permitted to watch for them, and employ them dili-

gently; and not only permitted; such a course of conduct is incumbent upon us as our solemn duty. But this is very different from waiting, and postponing from year to year and day to day, the commencement of our plans for improvement. Here do we find a distinction between the course of conduct which prudence dictates to us as men of this world, and that which religion demands. In the ordinary affairs of life we may sometimes delay the undertaking of any enterprise. Such may be the number and magnitude of the obstacles in our way, that it would be foolhardiness to press forward; for almost inevitable defeat would be the consequence. It is, then, the dictate of duty as well as wisdom, to wait patiently for more obvious leadings of Providence. Although even then, when our enterprise is useful and honorable, and it has been maturely weighed, it is dangerous to defer its commencement too long, and hope to carry it through without meeting difficulties at the outset. But in religion there can never be any reason for the delay of an hour or a moment. On the contrary, the argument is ever strong for immediate action. I will not now dwell upon the uncertainty of life, the inevitable approach of death, the greatness of the work we have to accomplish, and the little time at most allotted to us for this purpose. These are obvious and familiar topics in this and every other discourse where the duty of man is under inquiry. I shall prefer to suggest to you, however, some few other considerations more strictly arising from my text.

I take it for granted, that we all acknowledge it to be our duty to live in strict conformity with the Gospel of Christ, and we are convinced that if we would secure our eternal happiness we must be his faithful disciples. I presume, also, that we all esteem ourselves to be deficient in many respects; we feel that we have much, very much, to do in the way of moral and religious discipline. And we are designing most solemnly to set about these things at some favorable time. It has not yet arrived. Now, my brethren, do not let us deceive ourselves—it never will arrive. We have no right to anticipate a time when there will be no obstacles to oppose us in performing the duties incumbent upon us as accountable beings. It was never designed by a superintending Providence that this should take place in our present state of probation. Doubts, difficulties, temptations, are on every side, and we must go on our pilgrimage as it were surrounded by them. If they are not presented to us in the outward circumstances of our condition, we shall be sure to find them within, in the evil propensities of our nature, and the adverse workings of the corrupt heart. It is vain, then, to delay for a more favorable season. And besides, the very delay renders us less capable of advantageously taking hold of that more favorable season. There is nothing stationary in human affairs, and least of all can the moral character rest for any time uninfluenced by good or evil. While, therefore, we are waiting to begin our appointed and important task, till the favorable time comes, this very task is daily be-

coming more arduous. Could we even have the assurance that outward circumstances would become more favorable, yet this would in reality be no benefit, for we should find ourselves proportionably less able to avail ourselves of them. But it is weak, and vain, and presumptuous, to postpone what we feel assured we have to do in respect to our religious state, in anticipation of a better working season, for we have no good reason to hope for a better. And then the present opportunity is the only one we can command; we have no control over the future.

But there is another argument against delay. Opportunities which may appear unfavorable to our limited sight, will often prove to be more than usually propitious. How often, when the sky has portended storms and rain, and when in consequence we have suspended some work or some excursion, do we find, to our mortification, that the unfavorable appearances subside, and had we carried out our intentions, we should have met with more than ordinary success. In the Christian life this is frequently the case. Many temptations and trials are formidable only in appearance; as we draw near they lose much of their threatening aspect, and if we go to the encounter with courage we find that we soon obtain the mastery. Until we have tried, we cannot tell what our own strength is, nor can we ascertain the weakness of our enemy. Where duty leads, no difficulties should deter us from following; for we may be assured that if we proceed with decision and energy we shall be strong

to overcome, for our strength will come from the Lord.

But I need not dwell longer upon these general considerations. In this, as in most topics connected with religion and duty, it is not so much our province to convince the reason, as to move the will. The simple deductions of reason and the warnings of conscience, enlightened by Revelation, readily point out what is truth and what is duty. In the subject before us, I doubt whether there is an individual here present who would for a moment argue against the position which the text has suggested to us. All will acknowledge that it is unwise, to be ever employed in balancing probabilities, reconnoitring difficulties, anticipating and magnifying dangers, when there is manifest and urgent necessity for immediate action. They would say at once to the timorous and weak individual whom they should see in this undecided position, "Summon courage; press forward; do not regard the difficulties and dangers before you; attack them manfully; most of them will fall as you approach; many of them are but shadows which disappear as you draw nigh, and the few real obstacles there are, you can, and must, beat down. To hesitate is to be overcome." This would be their feeling in regard to others.

Now, are there not many in precisely this situation? Are there not amongst you those who are really anxious to sow the seeds of a holy life, and to reap the harvest of everlasting happiness? And are you not kept in a state of inactivity by fearing the

wind and gazing upon the clouds? To such I would say, your only mode of relief from this embarrassing and unhappy state, is to act at once and without further hesitation. Do not permit yourselves to be deterred, or even delayed, by any obstacles whatsoever. There are none which can excuse your negligence in the sight of your Heavenly Father, because there are none which, by his assistance, promised to all, you may not overcome. Do you ask what you are to do? how you are to begin? I reply, begin with prayer for wisdom to direct, and for strength and courage to act, and then *act*—act at once, this very day, this very hour, the moment you have left this sacred temple, to which you have come for instruction, and which you should never leave without forming wise and holy resolutions. You have, most of you, I doubt not, plans either formed or under consideration for improving your moral and religious characters. At least, I trust that with few exceptions those who are here present have occasional thoughts about what duty requires of the dicisples of Christ. But you each of you find some plausible reason for postponing your exertions. One is at this moment peculiarly involved in worldly affairs, and the present difficulties must be gotten through with; another has impediments of a domestic nature; there is no favorable time or place for meditation and prayer, and the other members of the family have no sympathies with such exercises. Again, some will look for the beginning of a new year, or the next anniversary of the day of their birth; some wish for a little more

satisfaction upon certain points, they will wait until their opinions are more settled; at the same time they adopt no measures for settling them.

But it would be endless to attempt the enumeration of all those excuses by which persons are deterred from promptly and efficiently assuming all the responsibilities of the Christian life. How often do we see this unfavorable state as relates to particular duties incumbent upon the Christian. For example, how many are there who will acknowledge it to be their duty to establish the practice of daily prayer in their families, or to approach the table of the Lord. They mean at some future time to perform these duties, but at this moment they are not prepared. As to family prayer, it would not be convenient, the time could not be spared, the family is not in a state to be restricted by this custom, or there would be an awkwardness in commencing this exercise after having gone along so many years without it. As to the communion, it is too serious a matter to assume this pledge without mature reflection and examination, and yet they will neither reflect nor examine. Thus positive, acknowledged, important duties are set aside through fear of difficulties that would disappear the moment they were confronted with any degree of energy.

Let me exhort you, then, my brethren, no longer to be so indifferent to your religious obligations as to set them aside upon such weak and inefficient pretexts. Let it be your sole effort to understand what your duty is in the relations in which you stand to your God,

your neighbor, and yourselves. Once ascertained, let no obstacles stop your progress, let no temptation draw you aside from the right path; let no spirit of procrastination lull your conscience to rest by whispering that future opportunities will be more favorable. Now is your accepted time, now is your day of salvation. You have no hold upon to-morrow, not even upon the next hour. Work then while it is called to-day. The wise husbandman now tills his ground and prepares his seed, and does not intermit his labors because the bleak winds of winter put forth their dying strength to resist the approaches of spring, and because the dark clouds arise and cover the heavens, and pour forth their rain upon the earth. He will not, therefore, stop, because he knows that if he does not pursue his labors now, he cannot expect to reap in autumn. Learn wisdom in spiritual things from his example in temporal. Work, therefore, again I say, while it is called to-day, for the night of death cometh when no man can work.

PURITY OF HEART, ITS ATTAINMENT AND REWARD.

MATTHEW v. 8.

"Blessed are the pure in heart, for they shall see God."

THE religion of the Gospel makes large demands upon the faith and the obedience of its disciples. It will not rest satisfied with an external homage, however costly or punctually performed. It must have the absolute control of the heart as well as the obedience of the outer man. This is the grand feature in practical morality which elevates it at a far distance above all the religious systems which have ever exercised a sway over the human mind. They, for the most part, have consisted in a routine of useless observances but little calculated to refine or strengthen the moral character. Even the law which God gave by Moses, compared with the revelation which came by Jesus Christ, was a religion of outward ceremonies alone. Many of these, it is true, were emblematical

of the inward purity inculcated by the Gospel, and all of them were designed to prepare the way for its introduction. But the ritual law, as we know, was very early and very generally perverted from its true design; and at last, in our Saviour's time, the Pharisees contented themselves with paying tithes of mint, anise, and cummin, although they neglected the weightier matters of the law; and if they never eat their bread with unwashen hands, they thought this sufficient, without seeing that their hearts were purified from iniquity.

Let us not be unjust, however, to the holy men of ancient day. Many of those who lived under the Old Testament dispensation, well knew that sacrifices and washings and burnt offerings could not alone secure the favor of God. David could devoutly pray, "Make me a clean heart, O God, and renew a right spirit within me;" and Jeremiah exhorted the Israelites, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." But now those lofty views of the purity and perfection of God's law, which seemed restricted to saints and prophets, are brought down to the comprehension of the common mind. Even the child, under the Gospel, knows that it will be in vain to "come before the Lord with thousands of rams and ten thousands of rivers of oil," unless we also "do justly, love mercy, and walk humbly with our God." Even the child knows that the pure in heart can alone hold acceptable communion with God.

This truth, however, like many others that receive

a full and universal assent, demands an occasional illustration and enforcement in order to secure its practical influence upon our characters. I desire, therefore, at the present time to direct your attention to what is implied in purity of heart, to the means of its attainment, and to the reward promised to those who shall reach this enviable degree of spiritual discipline.

I. Those who are even but moderately conversant with Scripture language, must know that by the heart we are to understand the inward or spiritual part of man. With the Jews it was supposed that the heart was the material organ not merely of the affections, but also of the understanding and all its faculties. This was the seat of reason, of memory, of imagination, as well as of love and hatred. Our text implies, therefore, the exercise of such a control over both thought and passion, as shall keep these sources of conduct pure. Now purity consists either in freedom from defilement, or freedom from admixture. Water is pure when it is in its natural state, devoid of any thing which might destroy its transparency or injure its salubrious qualities. Gold is pure when it is unalloyed by any baser metal which might lessen its value. A man of a pure heart, then, is one whose understanding and affections are not darkened and rendered unhealthful by the pollution of cherished and habitual sins, or debased by the admixture of sensual thoughts and desires. It is obvious that our text aims at much more than the most rigid control of all our outward actions. Highly important it is, without doubt, to the interests of re-

ligion, that the external character of its professors should be exemplary, and it is most essential to the happiness of mankind in general that morality of deportment should be enforced. And therefore both religious precepts and human laws descend to minute specifications, and prohibit certain actions as sins and offences, and recommend and encourage others as virtues. And when such laws and precepts are faithfully observed, the demands of human justice are satisfied. We can enforce no stricter conformity with what is pure and right, because we cannot make motives any farther accountable to our tribunals than as their nature is developed by outward conduct.

We may often, therefore, approve and commend what seems to be a virtuous deportment, when it proceeds from no right motive in the individual, and when, could the heart be seen, it would exhibit itself black and hateful to our sight. But if the judgment of man may be, and often must perforce be thus satisfied, not so with the high and holy and heart-searching God. In his sight the virtuous conduct of the outer man is as nothing, if the heart be not true and pure; nay, it is worse than nothing, as involving the sins of deceit and hypocrisy in combination with its other iniquities. He then who refrains from acts of vice, who does not permit himself to indulge in any of those pursuits or pleasures which are forbidden by the Gospel, and who conforms to all those exterior observances which make up what is called a religious deportment, he is not on this account a holy man and a Christian. He may

indeed be so esteemed by the world, and we who can penetrate no farther than to the outward appearance, have no right to deny him the name, if to outward appearance he possesses the qualities of the Christian. But the question now is what the Gospel demands, and what will be esteemed sanctity by Him who knoweth the heart and trieth the reins of the children of men.

In order to satisfy Him, we must seek to free ourselves not merely from the outward act, but also from the inward thought of sin; we must not only abstain from the indulgence of unlawful passions, but also keep our desires under control; we must not only put a bridle on the tongue and regulate the eye, but also curb and discipline our secret imaginations. And the principle upon which this rigid rule of Gospel morality is sustained, may be discovered in those frequent assertions of Scripture, that the heart is the true origin of all our accountable actions: this must be in every man the hidden but real and permanent seat either of virtue or vice. "A good man," says our Saviour, "out of the good treasure of his heart bringeth forth good things; and an evil man, out of the evil treasure of his heart bringeth forth evil things." And again, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies." How then can we expect any goodness that shall be true in its nature or lasting in its duration, unless it proceed from the pure fountain of a renovated heart? The morality of that man who has no better foundation for his good conduct than worldly interest or prudence, or the

desire of worldly reputation, may endure for a time, but there is no security for its continuance. But should he go through life without contracting any outward spot or blemish, or giving occasion to the tongue of reproach after death, he will have another ordeal to pass. He must appear before God, and then the garb which deceived the eyes of men will be stripped from him. When summoned to the throne of final judgment, the body shall be no covering for the soul; we shall seem to be what in truth we are; we shall be judged indeed according to what we have done in the body; but then our actions will be tested by their motives, and not only will every work be brought into judgment, but every secret thought.

From what has been said, my brethren, you may form some idea of what must be comprehended under that expression of my text, "the pure in heart." To the means of its attainment I am now, in the second place, to direct your attention.

II. And here you must not be deluded with the thought that it is an object of easy acquisition. We cannot say that it costs no self-denial, no serious examination, no painful emotion. On the contrary, we would forewarn you, that in the progress of the Christian life, he who would cultivate purity of heart must encounter much, must endure much. He must labor patiently, assiduously, and prayerfully. And his watchfulness and exertions can never be intermitted, for the seeds of inward corruption remain even after the fruit has been destroyed, and the leaf and the stalk trampled

down by mortification and self-denial, and they will start up again like hateful and noxious weeds at the least relaxation of care and culture. Such is the fatal consequence of the original and universal depravity of our nature. The heart is not naturally pure,—it is not even in such a state as that it will yield indifferently to virtuous or vicious impressions, just as the one or the other are presented to it. Its tendencies are decidedly towards what is corrupt, so that evil instructions and examples exert a much more immediate and a much stronger influence over it than those which are good.

This fact is obvious to the experience of us all. Parents, and those who are conversant with the youthful mind, well know that it is far more difficult to cultivate virtuous habits than to destroy them when they have begun to flourish; and, on the other hand, that it is far easier to encourage wicked propensities than to check their growth. This is what we understand by the universal corruption and depravity of the human heart. At the fall it was blighted, its primeval innocence was destroyed; it no longer moved spontaneously, and by its own innate impulses to purity and truth, but its tendencies were fatally changed to an opposite direction. And thence ensued that wretched state of the human heart which St. Paul so accurately describes. "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that

I would I do not, but the evil which I would not, that I do." To rescue us from this state of bondage to sin, our own efforts without the co-operation of Divine Grace must ever prove unavailing. We may go to the trial again and again in our own strength, but we shall as often suffer defeat. It is not until we become strong in the Lord and in the power of his might, that we can effectually rend asunder and shake off the debasing fetters of sin. Therefore, he who would attain to purity of heart must secure to himself the powerful aid of God's Holy Spirit. And for his comfort and encouragement he may know that this aid is freely offered to him, and will be given to him the moment he feels his need of it and devoutly asks for it.

When the prayer is sent up to the throne of grace with an earnest sincerity, "Make me a clean heart, O God, and renew a right spirit within me," then the work of purification has fairly commenced, and as long as this devotional frame of mind is sustained it will be carried on successfully; for he who hath promised to give the Holy Spirit to them that ask, he who hath said, "My grace is sufficient for thee," he will help us against the infirmities of our nature, and he will encourage us to resist outward temptations. But when prayer is neglected, or suspended, then Christian vigilance slumbers, the Spirit of God is withdrawn, the evil propensities of our nature gain strength, the seductions of the world, the flesh and the Devil, solicit with a louder and more imperious voice, the gentle admoni-

tions of conscience are overpowered, and the work of purification ceases.

I give to prayer this prominence in connection with the subject now under consideration, because it is the chief, and indeed the absolutely essential means to be used in attaining purity of heart. Other means there are, obviously important, such as prudence in the choice of associates, and in the selection of books, those influential companions of our solitary hours; self-restraint in partaking of those pleasures which are designed to be our relaxation from the sober duties of life; watchfulness over the movements of the passions, and over the tendency of the imagination to dangerous wanderings; meditation upon God and his attributes, upon the soul, and its immortal nature and high destination; upon Jesus Christ, and his holy commandments and spotless example; and also frequent and deep-searching self-examination into the motives which govern our daily conduct. But all these exercises, essential as they are to holiness of life, can be rendered effectual to this purpose only by their combination with prayer. Indeed, we may say, that they are never put thoroughly into practice but under the stimulus of devout prayer, and moreover, prayer habitually and fervently engaged in will bring into use every one of these means of moral and religious discipline. And in addition to this, it will lead to a regular participation in all those ordinances of religion for the sustaining of which Christ established his Church on earth, and which he appointed as the channel for communicating to the faithful, all

those gifts and graces of the Spirit which help our infirmities, and promote the life of godliness within us.

But observe, when we ascribe these blessed effects to the use of prayer, it is not the prayer of coldness and formality, the prayer of constrained obligation, or of servile fear, or the prayer that comes forth from automaton lips while the heart is far away. Such devotional exercises may be continued for years, with the regularity of the mechanism that marks the return of the morning and evening hours, and yet the heart retain all its worldliness and corruption. The prayer we recommend is fervent, persevering, that which is suggested by a sense of dependence and filial love, and which comes glowing with warmth from the innermost seat of the soul's affections. Such prayer alone can we count upon to produce the holy exercises we have mentioned with their attendant happy influences, such prayer alone can we venture to describe as heart purifying prayer, such prayer alone will enable mortal man to realize his Saviour's promise, and to see his God.

III. But here it may perhaps be demanded, how is this possible?—how can mortal man look on God and live? The Scriptures frequently declare that God is invisible. He is represented as that awful Being who dwelleth in light which no man can approach unto, whom no man hath seen or can see. It is obvious, therefore, that the expression of our text must be regarded as figurative. God cannot be seen in the sense in which we look upon outward objects; for, although he exists in every part of the universe, although

he is at this moment here present amongst us, yet his presence is not manifested, and he exists nowhere under a form which can be embraced by the mortal eye. But surely, you cannot be ignorant of the meaning, or insensible to the force of that language which says, behold God in his works here on earth; see him in the sun which shines above you, and in the starry firmament which he hath spread over your heads; see him in the earth beneath you, and the beauties and bounties with which it is covered; and again see him in the mysterious workings of his Providence and the sublime discoveries of his revelation. In this application of the phrase the pure in heart see their God. All these are manifestations of the power, the wisdom and goodness of the Almighty; they are demonstrations of his being and perfections; they constitute a spiritual similitude which is the object of a spiritual sight, and this is a faculty blotted out, or at least perverted and darkened in the heart of the impure man. He who has been renewed and sanctified by Divine Grace, and daily holds high and holy communion with heaven in prayer, gains this new power of perception with which to look upon the works of his Heavenly Father; he contemplates them with a sublime delight, and when he meditates upon Creation, Providence and Grace, his soul is enlarged, it rises upward, the mortal body still presses the earth, but the inner man is transported into the Divine presence, and with that spiritual eye which ever wakes and watches in the heart of purity, he looks upon his Maker and his God. This is his re-

ward, this his blessedness while on the earth. But when this earthly scene has passed away, when his disembodied spirit is conveyed to the eternal world, oh, who can describe how he then is permitted to behold his God? It is beyond the power of the human mind to conceive of this. Imagination may strive with an eager desire to learn something of this blessedness; the eye of faith may gaze intently upon those little openings which revelation has made in the dark cloud which shrouds heaven from our view, but in vain. We see enough only to convince us of the truth of Scripture, that the glories of heaven are unspeakable, that the happiness prepared for the righteous far surpasses man's comprehension, and we must rest contented with the assurance that in the presence of God is fulness of joy, and at his right hand are pleasures for evermore.

These pleasures and this joy, may they ever excite our devout longings and stimulate our unwearied exertions that we may attain them. Oh, how superior, how immeasurably superior to the short-lived pleasures of flesh and sense, to the joy which is bright to the eye and sweet to the taste of anticipation only, but which fades and palls at once upon possession. The joy of heaven is holy, and the pleasures of heaven are pure, and therefore they are soul satisfying and enduring. A foretaste of them is granted to us here on earth, but the fulness of participation is realized only at God's right hand, and in his immediate presence. To this do you aspire? and do you ask "who shall ascend into the hill of the Lord, and who shall stand

up in his holy place?" God's voice returns for answer, "He that hath clean hands and a pure heart." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." And they shall see his face; and have a right to the tree of life, and enter in through the gates into the city. "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

THE NATURE AND ESSENTIALS OF SPIRITUAL WORSHIP.

JOHN IV. 24.

"God is a Spirit: and they that worship him, must worship him in spirit and in truth."

THE duty of prayer grows out of our relation to the Supreme Being. He is Father, we are children; He is Creator, we are creatures; he is Almighty, we of ourselves are powerless. Dependent upon him for life and all its blessings, we owe him the constant homage of grateful hearts; and seeing that we are transgressors of his most righteous laws, we should humble ourselves before him in confession, and implore the merciful forgiveness of our sins through the means which he has appointed in Christ Jesus. All these duties of confession, of prayer, and of praise, as they are performed to God, must be performed with reference to his character as revealed to us in the Volume of Inspiration. Is he a Being of irresistible power and

tremendous majesty? we must worship him with fear and trembling. Is he a God of unbounded goodness and never-failing mercy? our fear must be tempered with holy confidence and love. Is God the God of purity? pure then should be the hearts and affections of his worshippers.

In a very few, but most emphatic words, our blessed Saviour has declared to us the nature and requisitions of that worship which alone can be acceptable to the Supreme Being. On every account they demand our most attentive and serious consideration, and my present design, in devout reliance upon the Divine blessing, is to aid you in comprehending them and feeling their practical force. "God is a Spirit; and they that worship him, must worship him in spirit and in truth."

How simple, how sublime, how full and worthy a description of that great Being who created and upholds the universe, and how honorable to man, as implying the possession of faculties that prove him to be of kindred with that God, who, when he formed him of clay, yet breathed into him a spirit instinct with his own immaterial and immortal nature. "God is a Spirit." A proposition this, which commands the immediate assent of every understanding, in the extent to which that understanding is capable of comprehending the terms in which it is stated. A just idea of God must embrace every perfection of which an intellectual and moral nature is susceptible. These perfections are attributes, and the attributes of the Supreme Being

can be conceived of only in essential connection with spirituality. The unity, omnipresence, omnipotence and omniscience of God arise from and depend upon his spiritual nature. We can conceive only of two modes of existence, which we call matter and spirit. Now matter cannot have unity, for it consists of parts, and is not one body, but numberless bodies united; nor can it have an intelligent omnipresence, for then there could be only one conscious being in existence; nor can it have omnipotence, for it is passive, and being at rest, cannot put itself into motion; nor can it have omniscience, for it cannot think; nor, again, for this reason, can it possess any moral qualities whatsoever.

As God, then, is a Spirit, the question arises, can we obtain a distinct idea of what spirit is? We must reply, that, with our present limited faculties, this is impossible. When we apply our minds to this definition which our Saviour has given us, we can only approximate to a comprehension of the Divine nature, by excluding from our thoughts every idea inconsistent with spiritual existence. As spirit is opposed to matter, we can neither see nor feel it. God, then, cannot become present to our bodily senses. He exists in every part of the universe. He is continually around us; wherever we go, there also must he be; yet we see him not; no form or semblance in which he is embodied imprints itself upon our sight. The Almighty is invisible. God supports us and all created things in being; his energy is continually exerted to preserve order and harmony in the universe; yet we feel him

not, for he is a Spirit, and it is only our spirits that can experience his direct influences; our material bodies cannot bring us into contact with him. When we think of God, we must exclude from our minds all ideas of substance, form or organs, for he has never assumed a bodily shape, nor can he be subjected to the influence of passions or emotions.

It is true, the Supreme Being is frequently spoken of in the Scriptures as existing under such a form as ours, and as being moved by passions and affections like those which exercise such a control over our actions. The arm of the Lord is said to be stretched out to destroy his enemies, his eyes are described as looking upon all, his mouth is opened to speak unto men, and the heavens are said to be the work of his hands. The Lord, too, is represented as being angry with sinners; and when they have turned from their wickedness, he is said to repent him of the evil he had intended. These, and many like expressions, are used in every part of the Sacred Volume in relation to the Supreme Being. But this language, you will observe, is adopted in necessary accommodation to our limited faculties. All forms of speech are designed to communicate thoughts and ideas from mind to mind; and as the human mind is indebted for its earliest impressions to the effect produced by outward objects upon the senses, we find that many ideas of a purely spiritual nature are represented by the metaphorical use of words that were first applied to material forms of existence. Thus, in the original language, the same word which in our

text is translated spirit, literally signifies breath, or air in motion. Such was the primary meaning of a word which was afterwards used to express the idea of an existence which, in its qualities, more nearly resembled these than any other objects with which men were acquainted. The breath of man proceeds from his mouth; we cannot tell whence it originates; but we know it to be the evidence that the soul inhabits these bodies of clay; without it, life departs, and corruption ensues. The wind bloweth where it listeth, and thou canst not tell whence it cometh or whither it goeth; thou canst not see it—thou knowest of its existence only by its effects. It is now the summer breeze that fans thee with gentle and refreshing airs, and now the terrific gale that lashes the ocean into fury, and marks its course upon the trembling earth in ruin and desolation. This word, then, although so expressive, can be applied to the Deity only by accommodation. It is the best and fullest which language furnishes to represent an idea, to the entire embracing of which all language is, and ever must be, inadequate. We must be satisfied, then, with approaching as near as our finite minds and our feeble forms of speech will enable us, to a comprehension of the invisible God, and wait patiently for further knowledge, till our souls, disencumbered of the mortal bodies which now press them down, shall ascend into the purer regions of the spiritual world.

But although we cannot, by searching, find out the Almighty to perfection, we can, nevertheless, learn enough concerning his nature to prove to us what kind

of worship will be acceptable to him. And this is the chief thing we should be anxious to discover at present; for the great object of our existence here is to prepare ourselves for that heavenly world, where we shall know even as we are known. "God is a Spirit." We cannot fully understand what Spirit is—but we know that it represents a Being, infinitely wise, infinitely powerful, infinitely pure, infinitely holy, unbiassed by prejudice, unmoved by passion, unassailable by corruption. What then is the worship which such a Being must demand from his intelligent creatures?

It was to give information upon this point that our blessed Saviour spoke the words now under consideration. He had been talking with a woman of Samaria, and so impressed was she with the knowledge he manifested of her character and previous course of life, that she exclaimed, "Sir, I perceive that thou art a prophet." As a prophet would of course be acquainted with all questions connected with the public worship of God, she asked his opinion upon a difference which had long existed with respect to this subject between the Jews and Samaritans. "Our fathers," said she, "worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Jerusalem was the place appointed by God for the erection of the holy temple, and for the celebration of the great festivals, and the offering up the daily and yearly sacrifices. So it was considered by all the descendants of Abraham, until the ten tribes of Israel revolted from the house of David. By them a temple was set up,

and a worship appointed in opposition to the temple and worship at Jerusalem. The religious schism thus produced had lasted through many generations, and raged with great violence in our Saviour's time; the house of Judah contending, that as Jerusalem was the place expressly designated by God for sacrifices, there alone could they be legally and acceptably offered up; the Samaritans, on the other hand, affirming that their mountain, Gerizim, was the true place of worship. It was in reference to this dispute that our Lord's opinion was asked by the woman of Samaria. He gave her to understand that the Jews were in the right; but at the same time declared that the hour was approaching, when the ceremonial worship of God should be restricted neither to Jerusalem nor to the mountain in Samaria; when a spiritual worship, which might be offered up at any time and in any place, should supersede the whole system of sacrifices that had been exclusively confined to the Holy temple. "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship, ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; For the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth." In these words was predicted the then impending overthrow of the burdensome ritual of the Old Testament. That was to be abol-

ished, because the spiritual service, of which the law was only the symbol and the forerunner, was to be established. An end, too, was to be put to the sacrifices of the temple, because that great sacrifice to which all the others had reference, and in anticipation of which they had been appointed, was soon to be offered up. The spiritual religion of Christ was to spring into life out of the expiring forms and ceremonies of the religion of Moses.

We are taught, then, by our Saviour, that the worship which God now requires from his intelligent creatures is a spiritual worship, in contradistinction to one that is local and external. He delights not in the burnt offerings of rams, and the fat of fed beasts, but in the sacrifice of a broken and contrite heart. External purification is no preparation for his service—it must be the internal cleansing of the heart and the affections. But in the present age of the world, we are in no danger of mistaking that kind of ceremonial worship that was required by the law of Moses for the service which God demands of us. We need not, therefore, pursue our subject any farther in this direction. There is, however, an external worship other than that which consists in burnt offerings and sacrifices by which we, my brethren, may be in danger of offending that God who must be worshipped as a Spirit. And that is the worship of the lips unaccompanied by the devotion of the heart; the prostration of the body, when the soul bends not before the presence of Jehovah. He to whom the burnt offering of rams

and the fat of fed beasts is no longer grateful, will not be more pleased with solemn sounds, if they proceed from one whose heart and affections are absent from the service in which his body is engaged.

Spiritual worship is that which calls into exercise every power of the mind and every affection of the heart. "Bless the Lord, O my soul, and all that is within me bless his holy Name," says the pious Psalmist. He summons all that is within him to praise the Lord, knowing that outward homage alone would be useless. But such homage is not merely useless, it draws down a deeper condemnation; it is impious. Will man appear before the awful Being who made him, with the bold and confident demeanor with which he stands in the presence of his fellow-man? Will he address that God who knoweth the heart and trieth the reins of the children of men, with the form alone of devotion, and mock him with a solemn sound upon a thoughtless tongue? Will he kneel in the Divine presence, and confess with his mouth that he has sinned against the holy laws of God, and still retain a heart unsoftened by repentance? Will he pray to the Giver of every good and perfect gift for his continued assistance and protection, and yet live in bold reliance upon his own frail strength? Will he offer up praise and thanksgiving from lips unhallowed by devotion—from a heart unwarmed by holy love? Let him know that all such services God rejects and abhors; for he is a Spirit, and will be satisfied only with a worship that is in strict accordance with his spiritual nature. But here

again, we are in no danger of mistaking the great principle that lies at the foundation of all true worship. Much and constantly as we require to have our attention directed to the practical observance of this principle, it would be a useless consumption of time to defend it, or even to explain it at any length. The real question, and the one which often does come into dispute, is this: what mode of divine service is best adapted to promote that spirituality which all Christians acknowledge to be essential to the true worship of God?

Some would totally exclude outward rites and precomposed forms of prayer. Others again multiply ceremonies to such an extent, and render them so imposing, that it is difficult to follow out their spiritual meaning. Now we believe that spiritual worship is promoted by avoiding both extremes. As to external rites, we cannot consent to banish them from the service of God. The weakness and imperfection of our nature demand that the internal adoration of the soul be aided from without. Indeed the sympathy between the inner and the outer man is so strong, that the sentiments of the heart and the external deportment have a reciprocal influence, an influence, too, which is always powerful, sometimes irresistible. Do you see a man elevated with devotion, humbled with penitence, oppressed with grief, or warmed with gratitude, you can hardly fail to see these emotions painted in the cheerful or dejected countenance, and expressed by the erect and animated, or the bent and suppliant attitude. On the other hand, the external characteristics of humility,

of grief or pious elevation of soul, awaken corresponding sympathies in every human breast.

On this principle it is that external rites are not to be excluded from that spiritual service which God, who is a Spirit, requires. Our Saviour, while he took up his abode with men and condescended to assume their nature, gave the sanction of his example to the union of external with internal devotion. He lifted up his eyes to heaven, he kneeled down, yea, fell on his face in supplication. And in ordaining sacraments to be an outward and visible sign of an inward and spiritual grace, he clearly established the principle for which we contend. It cannot then be inconsistent with a spiritual service that it should be conducted with external rites. Of course a spiritual service never terminates in external rites. Man may look at the outward appearance, but God looketh at the heart. Of what value is the body unoccupied by the soul? It is worthless. Of equal value is external worship, unaccompanied by the inward sentiment of praise and adoration. The simple sigh of the contrite sinner is of infinitely higher value in the estimate of Heaven, than the most sublime ceremonies and the best ordered form of devotion, if a pious heart be not their animating principle.

It is sometimes objected to us that the system we practise, and to which we are so fondly attached, is not well calculated for a spiritual service; that we are too much addicted to ceremonies; that the frequent repetition of the same words soon degenerates with most

people into lip service, and that precomposed prayer is not so well adapted to excite devotional sentiments as that which is extemporaneous. Now this objection has been often met, and most fully refuted; and we believe that the constant experience of very many of you will supply a conclusive answer to it. We do not then pass it by through any apprehension of encountering it, but because we believe that controversial subjects of this nature are most satisfactorily examined in the deliberation and the ample time afforded in private reading. Let us take the objection, however, in good part, and make it profitable as an occasion for warning and admonition. We believe that in our consecrated temples, and our few but impressive rites and ceremonies, we find powerful aids to the excitement of devotion. Especially do we believe that our venerated Liturgy is, in all respects, well adapted to the use of a spiritual worshipper. In its doctrines scriptural, in its language chastened and simple, but fervent. Much of it has been handed down to us from the earliest ages of the Church, and is the composition of the holiest men that have ever lived. And our whole service, as it now stands, has often dwelt upon the lips and warmed the hearts of saints who are now chanting the praises of God in the language of heaven.

With such means to assist us in offering a sacrifice to God, who is a Spirit, what will be our just condemnation if our worship shall degenerate into mere formality, and we come under the reproof which our

Saviour applied to the Scribes and Pharisees,—this people draweth nigh unto me with their mouths, and honoreth me with their lips, but their heart is far from me? Let not this be our condemnation, but let us show by our animated and heartfelt union in the liturgical services of our Church, that we are indeed the children of that God who is to be worshipped in spirit and in truth. When we come to the house of God, let us come whole and entire, and prepared to offer unto him ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto him; and then let us worship him, not with our lips and knees merely, but as we should love him with all our heart, with all our soul, with all our mind, and with all our strength.

OUR ACCOUNTABILITY FOR OUR THOUGHTS.

Acts viii. 21, 22.

"Thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee."

When the Gospel was first preached in Samaria by Philip the deacon, amongst other converts to the new faith was one Simon a sorcerer, who, by his personal address and ingenious deceptions, had for a long time exercised a great influence over the people. He, it seems, was struck with admiration at the miracles which the servant of God performed, to establish the truth of his doctrines, and the authority of his mission; and professing himself to be converted, he asked and received the sacrament of baptism. But his faith, as we shall have reason to notice, was only speculative, and his object in professing Christianity was mercenary, for when the Apostles Peter and John came down to Samaria, to confirm the converts whom Philip had bap-

tized, Simon, observing the wonderful effects which in those days followed the laying on of the hands of the Apostles, coveted this power for himself, and he offered money to the Apostles to induce them to impart it to him. He obviously regarded the whole system of the Gospel as one by which power, influence and wealth were to be obtained; and for these selfish ends he became a disciple, and aimed at obtaining, by the gift of money, the authority to work miracles which the Apostles possessed. His *heart* was unchanged, though his religious *profession* had been altered. He was still, as St. Peter declared him to be, "in the gall of bitterness and in the bond of iniquity." The Apostle at once penetrated into his character, and while scorning his impious bribe, plainly unfolded to him the depravity and danger of his spiritual condition. "Thy heart is not right," said he, "in the sight of God; repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee."

These words rightly understood convey a most important meaning, and suggest an interesting and profitable subject of discourse. Simon had been guilty of no overt act of sin; on the contrary, he had listened with respectful attention to the preaching of Philip; he had been baptized into the faith, and was willing to impart of his wealth to obtain higher degrees of illumination in the Christian doctrine. But all this time his thoughts had a wrong direction. He was secretly planning to make merchandise of his new re-

ligion, and thought it a good substitute for his old system of sorcery, the influence of which was fast wearing away. Although he assumed outwardly the responsibilities of the Gospel faith, yet he was utterly ignorant of its true spirit,—his heart was still in bondage to the mammon of unrighteousness. The Apostle broke in upon his state of delusion with a doctrine *new* to him, and declared to him, in solemn and express terms, that he was responsible not merely for his *actions*, but also for his *intentions*, and therefore he was exhorted to repent of the wickedness which was, as it were, in embryo; and to pray God that the thoughts of his heart might be forgiven.

Here then, my brethren, is presented to us a momentous truth, one, we have reason to fear, but too little regarded,—that man will be held accountable to his Maker not merely for his actions (this proposition we readily assent to) but also for his thoughts. To illustrate and enforce this doctrine, and to bring it to a practical bearing upon your lives and characters, will now be my object; and may that God to whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts, that his word may be spoken with sincerity and plainness, and be heard with unprejudiced attention, so that by the inspiration of his Holy Spirit, we may all be led perfectly to love him, and worthily to magnify his holy Name!

I. The question which first presents itself for our consideration is this: are we indeed accountable for

our thoughts, and if so, to what extent? That we are accountable is manifest from various declarations of the Sacred Volume. "God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." And again, "God shall judge the secrets of men by Jesus Christ." And our blessed Saviour has expressly asserted that the purpose of sin is, in the sight of heaven, of equal guilt with its accomplishment. Nor is this a severe or unreasonable determination of the Supreme in regard to the moral conduct of his intelligent creatures. There are some persons indeed who will demur to the justice of this decision, and who will say, what harm can my *thoughts* do, if I restrain them within my own bosom? and besides, although my *actions* may be within my own control, yet not so my *thoughts*, they arise independently of my will; and *good* ones cannot be called up, nor *evil* ones banished at my simple desire. Now to such objections we reply, that inward sentiments have a vast influence over outward deportment, and therefore thoughts not expressed or acted out, can be productive of much harm to a moral being; and, moreover, we have the power, to a very great extent, of restraining our thoughts and giving them a particular direction. Were not this the case, we could not be accountable for them, nor would this discipline of the inner man be regarded as so important to the formation of a religious character.

If we look at the religion of the Gospel, we shall find that its principal attention is directed to the

sources of human actions rather than to the actions themselves; for the great Searcher of our hearts knows that if the fountain be pure, the waters which flow from it cannot be corrupt, whereas if you poison the fountain, you cannot expect to draw from it a salubrious draught. Hence it is that so many directions are given in the *New* Testament in accordance with that maxim of the wise man in the *Old:* "Keep thy heart with all diligence, for out of it are the issues of life." Guard, with the utmost vigilance, the thoughts and affections of the mind, because from them the actions and determinations of the conduct take their origin. Our blessed Saviour makes constant reference to this principle, and in all his teaching seems almost to *disregard* outward things in his anxiety, that the heart should be renewed and purified. In our intercourse with the world we find a different standard of conduct erected, and are taught that exterior propriety is to be the great object of attention. Even the highest tribunals of the law can take no cognizance of the thoughts, provided they find no expression in overt acts. And the reason is obvious; man judgeth the outward appearance, and concerning this only can he form an unerring opinion. But God judgeth the intents and desires of the heart, and therefore it is as just that we should be accountable to *Him* for our thoughts, as to man for our actions.

But it may be said that we can control the one, but not the other. We do not deny that a man possesses greater power over his deportment, than over

the operations of his mind; but still he is master of the latter to a sufficient extent to establish the point of accountability. We cannot always direct the *first* movements of the mind; it is sometimes impelled in a manner unaccountable to ourselves, and is swayed to and fro, as it were, by the influences of an unseen hand. The power of association in the ideas of the mind is also wonderful; and we cannot always trace its connections, nor can we regulate them in every respect as we could desire. Then, again, such is the effect of the passions, that if for a moment they are unrestrained, they may break loose, and for a time, defy every effort to control them; and then the thoughts are at their mercy. But these are the infirmities of our nature; and if we are watchful against them, and faithfully endeavor to correct their evil tendencies, God will not be extreme to mark what is done amiss. He knows whereof we are made, he remembers that we are but dust. While making every just allowance, however, for human infirmity, we must not flatter ourselves into a false security upon this point. If we examine the operations of our minds, we shall certainly discover that we can, for the most part, give to our thoughts what direction we please; and although sometimes unbidden ideas may force an entrance like unwelcome guests, yet the *reception* they meet with depends upon ourselves. Upon this principle we contend for our accountability. Let it be granted that the thought may arise independently of the will; if it be an evil one, we shall not be con-

demned for this invasion of our purity; but then we can approve or disapprove of it; we can cherish or reject it; we can assent to it, or resist it. It is possible that wicked imaginations may be suggested by circumstances over which we have no control, or by evil men, or evil spirits. But neither unhappy circumstances, nor abandoned men, nor fallen spirits, can force our *assent;* and for this alone will God hold us to be responsible. Upon the whole, then, we must acknowledge that reason concurs with Scripture in making us accountable for our thoughts, as well as our actions; and, in declaring that vain and sinful imaginations are not less odious to the God of purity than *deeds* of iniquity, and will not less surely call down upon us his awful displeasure. This result is one of the utmost importance to us, and one that we should well and seriously consider. At the same time we should anxiously inquire, as to what discipline we may adopt for the better regulation of our thoughts.

II. We must endeavor, then, as a matter of prime importance, to obtain a realizing sense of the nature of those two great attributes of the Supreme Being, his omniscience and his omnipresence. He knows every thought and intent of the heart; he is about our path and about our bed, and spieth out all our ways. Than this truth there is none more effectual to aid us in the interior government of our minds. Could we maintain an habitual sense of God's presence and inspection, it would be not less difficult for us to *think* sin than to act it in the open sight of day. But unhappily we for-

get our Maker. He presents to us no material semblance, and therefore we treat him as though he existed not. We hide ourselves from *material* eyes, and think we are not seen; we will not whisper our thoughts, lest the ears of our fellow-men should hear them. Impious and ineffectual precaution! "He that planted the eye, shall he not see? he that formed the ear, shall he not hear?" "O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Whither? O man, thou canst not escape from his Spirit; the wings of the morning cannot bear thee from his presence. "Heaven hides nothing from his view, nor the deep tract of hell;" and, therefore, O man, make no more vain exertions, live no longer in blind delusion. But rather cherish the conviction that God is ever present with thee; voluntarily make him the confident of thy thoughts, the sacred depositary of all thy wishes and desires, so will thy affections be purified, thy thoughts be elevated, and thy whole system of moral action be healthful, and its tendencies be heavenward.

Again; next to living under an habitual sense of God's presence, as a great security against the contamination of evil thoughts, we should exercise a severe and conscientious scrutiny as regards our pursuits in life, and the companions with whom we associate, and the

amusements in which we indulge. All these have an important influence not only in the formation of the moral character, but also in its stability. To a very great extent all these are within our own control, and when we have arrived at a sense of accountability, we shall be accountable for them. If we find that in any of these respects our position is unfavorable to moral purity, we are criminal if we retain it, be the consequences of abandoning it what they may. Precise directions in regard to our occupations, our amusements and our social intercourse cannot be given. There are those, indeed, who would restrain us within narrow bounds, and who are liberal in the indulgence of bitter and censorious denunciations against many of the pursuits and many of the relaxations of life. Now this course of conduct is not consonant either with reason, or with the example of our blessed Saviour, or with the precepts of the Sacred Volume. These combine in leading our attention to first principles. Men are not constituted alike as to the structure of their minds, and the same system of discipline cannot be applicable to all. But we need not any specific directions. We are well assured what the great object to be attained is—purity of heart as well as innocency of life, thoughts which can bear the inspection of our Maker, as well as actions which our fellow-beings must approve. Now if any pursuit, amusement, or companion, no matter what their estimation in the world may be, exert an evil influence upon the interior state of our moral and religious affections, they must be discarded. I care not for any general argument

concerning their innocency and propriety. The question is an individual one; if you are corrupted, the thing that corrupts cannot be harmless to you. The flowers of the field, to the sight are beautiful, and fragrant to the smell, and the bee extracts from them a luscious food; but the wasp finds his venom there, and the spider weaves there his noxious web. Be not deceived with outward appearances, for God looketh at the heart. And remember the words of the Apostle: "To the pure all things are pure;" but unto those that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

And lastly, there is no greater security for a purity of thought than the exercise of frequent and habitual prayer. Prayer ardent, opens heaven and lets down a stream of glory on the consecrated hour of man in close communion with his God. And with the radiance of celestial glory, the dews of Divine grace also descend, pure as the morning drops upon the top of Hermon, they wash away every earthly stain, and virtuous effort springs up more beautiful and green beneath the refreshing moisture. Unspeakable are the blessings attendant upon habitual devotion. And without it, vain will be every effort to refine the mind or purify the heart. Our corrupted nature, ever prone to evil, drags us down to sensual and earthly things; and of ourselves we have not power to resist this tendency. To the Spirit of God alone belongs this power, which is like that of a second creation. And therefore, in humble supplication, the Christian must present him-

self before the throne of grace, and say, "create in me a clean heart, O God, and renew a right spirit within me." To this supplication God will ever lend a favorable ear, for our blessed Saviour assures us that sooner, much sooner than an earthly parent will give bread to his famishing child, our heavenly Father will give the Holy Spirit to them that ask him.

Let us draw near, then, with full assurance of faith. The very effort to pray and meditate upon the being and perfections of our heavenly Father, disenthrals us from vain desires and wicked imaginations, and the more frequent and fervent our devotional exercises, the more pure and heavenly will be our thoughts. But still, we can never expect here to arrive at that state of perfection when the admonition of our text will be needless: "Pray God if perhaps the *thought* of thine heart may be forgiven thee." Alas, no! this state of high and holy exemption is reserved as part of the reward of the heavenly inheritance. Still, there is glorious satisfaction and encouragement in ascending the spiritual Zion in the exercises of prayer. The temple of the living God is above us, and its songs of joy and triumph almost reach our ears; and as we advance in our journey, though rugged be the path, the emissaries of Satan, evil thoughts, leave us one by one, and holy and angelic companions come down to meet us and cheer us on our way, the air we breathe is purer and more animating, the sights we behold are nobler and more extensive, and we are animated with the consciousness of progress—progress upward. Proceed we

then, beloved brethren, in the strength of the Spirit of God, with renewed vigor, and may his blessing be upon us, sanctifying our efforts, confirming our good resolutions, and at last crowning our labors, and accepting us through the merits and intercession of Jesus Christ, our Mediator and Redeemer.

THE FRUITS OF THE LORD'S CHASTENING.

HEBREWS XII. 11.

"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

IF any consideration has a tendency to afford us comfort and support under the afflictions of life, it must be that presented to us by the Apostle in that part of his Epistle to the Hebrews from which my text is taken. He is writing to those who were exposed to severe trials and persecutions, and his exhortation to patience and constancy is founded upon this important truth: that adversity, when it falls upon the believer, is a father's chastisement of his beloved child. So far, then, from desponding, as if God had forsaken us, and so far from being hardened under the rod, as though it were in the hand of a cruel being, we must not despise the chastening of the Lord, nor faint when we are rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.

This indeed is a doctrine of precious consolation to him who puts his trust in God. It gives a new appearance to the adverse circumstances of life, and furnishes us with a powerful aid to endure them.

The best comfort that philosophy could give to the afflicted, was found in this maxim: that if afflictions were severe, they were short; if long, they were light. That is, if our sorrows pressed very heavily upon us, they would shorten life; if long continued, we were by habit enabled the better to endure them. Wretched consolation, calculated to produce only a stoical indifference to the changes of our condition. This indeed seemed to be the highest object of a certain human philosophy; its lessons were directed to blunting our sensibilities, and to strengthening our power of enduring sorrow and misfortune; and it esteemed that the perfection of character which could bear pain without shrinking, and receive pleasure without seeming to enjoy it; which could keep the soul equally unmoved, whether prosperity smiled, or adversity frowned; which could receive afflictions without grief, and blessing without any added cheerfulness.

But this, as it is a character inconsistent with the nature of man, and subversive of the best affections of the heart, so is it one unknown to the Gospel. There it is expected of man that he will sometimes weep and sometimes rejoice; that like David, he will now strike the chords of praise and thanksgiving, and again tune his harp to penitence and lamentation. The Gospel does not teach us to distort our natural vision, and to

look upon pain as no evil, and pleasure as no cause of happiness. It acknowledges with the Apostle in my text, that "no chastening for the present seemeth [or can seem] to be joyous, but grievous." Chastisement is intended to give us pain, and sorrow is ordained to afflict our souls; and he who labors to be unmoved under such circumstances, is contending with the order of God's Providence.

While, however, we are thus made to expect afflictions and adversity, their design, a *design* full of mercy and benevolence, is explained to us, and we are taught how to bear them. These two important lessons we may gather from the text. In the first place, chastening yieldeth the peaceable fruits of righteousness; and, secondly, it yieldeth them to those who are exercised thereby. To these two propositions we now request your attention.

I. In the first place, chastening yieldeth the peaceable fruits of righteousness. By the term chastening, we may understand every part of that moral discipline by which the heart of man is made sorrowful. It includes disappointments, adversity, pains of body, the loss of friends,—in short, every thing which can be made the cause of unhappiness to a human being. The question may arise, why were all these things permitted by a Supreme Being, among whose attributes are found goodness and mercy? why could not the moral government of the world proceed, and man be suffered to live unmolested by evils, and unvexed by sorrow. Had this been the good pleasure of the Al-

mighty, he could, without doubt, have framed a world, and placed in it a race of beings who were free from sin, and, of course, ignorant of evil. But this is a question with which we can have no concern; we must take the world and man as we find them; the one sometimes enlivened and warmed by a glorious sun, and bringing forth wheat, and the vine, and the fig-tree, and sometimes darkened by clouds and tempests, and deformed by deserts and rocks; and the other a being of an immortal soul and perishing body, capable of good, yet ever prone to ill.

The Gospel, we must remember, did not introduce moral evil, nor render man liable to suffering; but has assigned as their cause the very creature who would murmur at the consequences of his own misconduct. God made man upright, and he has sought out many inventions. Evil, then, and afflictions, we find in the world, and we must infer that they belong essentially to the present system of things. Our duty and our interest it is to discover what good may be educed from them. And here we have abundant reason to admire and adore the wisdom and goodness of our Maker. All things work together for good to those who love God. No event occurs, however afflictive it may seem to the sufferer, but some design of benevolence is promoted by it. The sentiment is finely expressed by our text. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterward* it yieldeth the peaceable fruit of righteousness."

By the peaceable fruit of righteousness, we may understand all the virtues of the Christian life. In this phrase are included submission to the will of God, temperance, patience, charity,—in short, every good work. Now, to advance these dispositions, to strengthen the work of grace in our hearts, is the object of our heavenly Father in all his chastisements. It requires but a slight acquaintance with human character, and a moderate experience in the affairs of life to know the truth of the ancient maxim of philosophy, that adversity is the school of virtue. A character that can sustain uninjured a long and uninterrupted course of prosperous circumstances, must have arrived very nearly at the mark of human perfection. When our plans of life, one after another, succeed according to our wishes, there is danger of our becoming forgetful of the Lord our Maker, and of our secretly exulting in the pride of our hearts—"my power, and the might of my hand, hath gotten me this wealth;" when the current of life flows through our veins in a healthful stream, we are apt to become insensible to the value of the very blessing we enjoy; when our tears are never called forth for our own sorrows, it is hard for us to remember and to pity the woes of others.

Such is the fallen nature of man, that the very evils which sin has produced, are necessary to its own correction. A retrospect of his past life will convince every serious and thinking man of the truth of our doctrine. He will remember how devoted he was to the world in the time of his prosperity, how regard-

less of his God and the duties of religion; and oftentimes, how insensible to the suffering condition of his fellow-creatures. In the season of adversity, on the contrary, he will remember that his hard temper was subdued, his attachment to the world was lessened, he became more sensible of his dependence upon his Maker, and he felt convinced of the truth of the declaration, that by the sadness of the countenance the heart is made better. It is true, that during the season of his trial, he might not be sensible of the good work which was going forward in his soul. The pang of grief, or the sudden reverse of circumstances, might bear so heavily upon him, that every faculty of the mind, and every feeling of the heart were absorbed, and there was for a time no power of recollecting the source whence affliction came, or of turning it to spiritual improvement. But, with the pious man, this dark hour soon passes away, and he realizes that affliction cometh not from the dust, neither doth sorrow spring from the ground.

We must remember, however, that adversity and sorrow are not converted into blessings by all men. The thoughtless and irreligious taste the bitterness of the cup, and never reflect that health is the reward of receiving it submissively from the hand of God, and drinking it with patience. Thus are we led to our *second* proposition, that chastening yieldeth the peaceable fruits of righteousness to those who are exercised thereby.

II. Chastisement does not produce a beneficial

result in every description of character. There are those who become hardened by it. The fire which gives its impenetrable temper to the steel, will melt the more precious ore, and purify it from its dross. We must be exercised by afflictions, *i. e.*, disciplined by them, or our characters cannot be improved. Now, to be exercised by affliction, supposes, in the first place, that we receive it with submission as from the hand of a merciful God. We must remember who it is that holds the rod of chastisement; and at the very time of our suffering, we must acknowledge that God doth not willingly afflict or grieve the children of men. This is the first and most essential step towards a spiritual improvement of the ills of life. What benefit can he derive from them who never reflects upon their origin; or if he does acknowledge the power of God, refuses to believe that it is exerted in mercy to the sufferer. The heart of this man cannot be made better. It is filled with repinings. He dwells only upon the cruelty of his fate; no repentance for his past sins is produced; no prayers are offered to God to lighten the burden of his griefs, and to give him strength to bear them. He either throws away his life in despair, or hardens his resolution to endure with a kind of determination, which amounts almost to a defiance of the Supreme. He, on the contrary, who is exercised by the chastening of God, however severely he may be called to suffer, will at once turn to the source whence his sufferings proceed. He is sensible of the depravity of his heart; he acknowledges his

numerous transgressions against his Maker; he feels that his chastisement bears no proportion to the greatness of his sins; and believing that his trials, of whatever nature they may be, are mercifully ordained as a moral discipline; he bows with submission to kiss the rod, and the pains it inflicts excites in his mind humility, resignation, and the spirit of prayer.

In the second place, he who is exercised by affliction, is weaned from an inordinate attachment to the world. This, no doubt, is one great reason why sorrow and suffering are permitted to make their inroads upon our happiness. In the present state of human existence, imperfect and unsatisfying as it is, we find that it requires a constant and severe discipline to keep us from being exclusively occupied with it. What then would be the effect upon frail and erring man, were the path before him for ever smooth, and the days as they shone upon his head, for ever bright? How devotedly attached would he become to the world; how absorbed in the things of time and sense? If in a life in which he is subjected to misfortunes, disease, the loss of friends, he is still a worldling; what would he become were such evils unknown? In appointing these evils, it was the design of God that we should profit by them; and it is obvious that our profiting is to be made manifest in their producing upon our character the effects intended.

One of these effects is an indifference to the world. We need not despise, but we must not overvalue the enjoyments vouchsafed to us. We are not forbidden

to partake cheerfully of the comforts of life, to relish the society of friends, and to receive our temperate portion of the gratifications which the world contains. But then it must be remembered, that in these things especially our moderation must be made known unto all men; and he in whom this apostolical maxim is not illustrated, has certainly never been disciplined by his chastisements. Nor again has he been suitably exercised whose afflictions and disappointments have made him gloomy, discontented, unsocial. These dispositions are very far from religious, and it must be contrary to the design of Providence that his chastisements should produce them. Adversity is intended to make us cautious and humble when the tide of prosperity again turns in our favor; sickness is designed to increase our relish for the blessings of health, and our gratitude for being permitted again to enjoy it; the loss of friends is ordained to turn our thoughts and our affections more devotedly to that heavenly Parent who will be near us, though every earthly object of love should forsake us or be torn from us.

In this manner is the pious man exercised by the divine chastisements. His fondness for the world is lessened, but yet he is not made discontented with his present condition; his devotion to the pursuits of time and sense is moderated, but yet he does not become fretful and gloomy; his attachment to worldly objects is meliorated, and still is not unsocial or austere. The first object of his love is God, the highest employment of his thoughts is heaven; but he still has time

and faculties for the service of his fellow-men, and a cheerful temper for innocent enjoyments, and warm affections for his family and his friends.

In the third place, the man who is exercised by chastisement is improved in the noble virtue of charity. It is mentioned in the Sacred Volume as one cause of the confidence we may place in our Saviour, that we have not a high priest who is not touched with a feeling of our infirmities; but in that he was himself tempted, he is also able to succor those that are tempted. If, then, to pity our griefs, and to relieve our sorrows, the Son of God became a man of sorrows and acquainted with grief, can we wonder that this discipline should be necessary to excite our sympathies for the sufferings of our fellow-men? Prosperity, and luxury and continued pleasure have a sad effect upon the human heart. Under their influence it becomes selfish and cruel. The sorrows of others are unthought of because they are not realized. But when the evil days come on, they bring in their train gentleness, and pity, and open-handed charity. This is being exercised by afflictions when we can turn from our own concerns and look round upon our fellow-travellers through the vale of tears. And here again do we behold the wonderful connections and dependencies of our state of existence. The suffering man is made to think of those who are partners with him in grief, and the very exertion he makes to soothe their woes shall relieve his own.

Beloved brethren and fellow-pilgrims, let us meditate

upon the words of our text, and upon the salutary doctrines which flow from it. We are indeed in a world of tears, and often are we brought to realize the truth that man is born to trouble as the sparks fly upward. But shall we therefore repine, and in practice, if not in words, charge God foolishly? No; let us rather admire and adore that wisdom and goodness which, when sin had produced sorrow, has caused sorrow to become the corrector of sin. Our chastisements for the present cannot seem joyous, but grievous. We must be sufferers. Various indeed are our conditions; but no son of Adam has procured exemption from disappointments and tears. Let it be our part to convert the ills of life into sources of good. Let us draw from them lessons of resignation, of humility, of temperance, of charity. These are the peaceable fruits of righteousness. How much more of happiness have we, each of us, than we deserve! Let him complain who can declare that he has had more of adversity than was necessary to bring him to seriousness, and repentance, and thoughtfulness of his God. But let us, who can understand the cause of all our sorrows, let us be thankful to God who deals with us as with his children, chastising us in time that he may discipline us for the joys of eternity. The world is indeed a vale of tears, but it is the pathway to a glorious immortality.

Let us then endure patiently as seeing Him who is invisible; let us improve our afflictions as becomes disciples of the blessed Jesus; then shall the hand which

now punishes be extended to wipe the tears from the eyes of the faithful, and to place upon their heads a crown of rejoicing, and to lead them to those blessed mansions where sorrow and sighing shall never more be heard.

THE BLESSED SAVIOUR'S INVITATION TO ALL.

JOHN VI. 68.

"Lord, to whom shall we go? thou hast the words of eternal life."

THE Gospel of Jesus Christ is not a mere record of doctrines to be believed, and rules to be practised, under the sanction of future rewards and punishments. Were it this alone, it might command our reverence for its wisdom and purity, and, in many cases, secure obedience through the influence of hope and fear; but it never would open the heart, and draw forth and sanctify its affections. Now, however, its adorable Author is so associated with the whole system of revealed truth, and articles of faith, and precepts and sacraments, are so combined with the attributes of his person, and the commemorative events of his life, that the Gospel is made to us an ever-living and speaking teacher, guide and friend. The Church knows and responds to this truth, and exhibits it in all her high

and holy festivals. The circle of her year, therefore, does not present to the mind a succession of abstractions, but summons us to be present at the birth, and through the life, and at the death, resurrection, and ascension of Him, whom, having thus seen on earth with the eye of faith, we shall one day behold "coming in the clouds of heaven with power and great glory;" and thus the Church enables Him, as it were himself, again and again to proclaim the mighty truths that are identified with his eternal being, and with all that he did and suffered to accomplish man's salvation.

To-day the Church invites us to behold his triumph over death, and to hail him as our risen King, and worship him as Lord of life and glory. And this event, in interest and importance, is the chief and crowning one of all that took place while yet he tabernacled with sinful flesh.

The resurrection of Jesus from the tomb is the essential proof of his heavenly mission, and the pledge that his atonement has been accepted. This fact is so intimately connected with the whole system of redemption, that, if brought into doubt or disbelief, the whole fabric shakes and crumbles into utter ruin. The resurrection, therefore, is the principal point against which the infidel and the worldly devotee direct their attacks. They know that with this truth is indissolubly connected the reality of a life beyond the grave, and a future state of rewards and punishments; and these being the chief impediments to a worldly indulgence that shall be free from restraint, and from the stings

of conscience, they would gladly undermine it. And then, to satisfy those cravings of the soul that they cannot extinguish, they madly follow after hopes and joys that religion approves not, and that can never lead to a true and permanent peace and satisfaction; and they would tempt us to join in the pursuit, but happy is it for those who can break away from their seductions, and, turning to Jesus, with humble trust and faith exclaim, "Lord, to whom shall we go? thou hast the words of eternal life."

It was at a remarkable and trying period that this declaration was made. Our blessed Lord had been unfolding some of the highest mysteries of the faith; those most intimately connected with the great object of his incarnation. He had pronounced that remarkable discourse which St. John alone, of all the Evangelists, records; wherein he represents himself, and what he was to perform for the salvation of men, under the figure of the bread from heaven. "I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." When the Jews strove among themselves, in astonishment and perplexity, at this assertion; and in disbelief, if not in utter contempt of it, saying, "How can this man give us his flesh to eat?" our Lord, so far from recalling or modifying his words, seemed determined to leave an indelible impression of them upon the minds of those who heard him. He, therefore, repeated the mysterious saying, with even a

stronger emphasis, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

These sayings are not without difficulty of interpretation, even to us, although their general import is sufficiently clear. They embody this great truth of revelation—that our life hereafter, is bound up in that of Christ, and that, had he not given himself for us, we had, surely, died eternally; they, moreover, prove that, in order to avail ourselves of the benefit thus procured by his giving himself as he did, to die for us, we must receive him into our inmost selves, by the exercise of a lively faith; and this faith, which is to nourish the soul, as bread does the body, is to be sustained by that blessed sacrament that he instituted when he brake the bread, and poured out the wine, saying, "This is my body which is given for you, and my blood which is shed for you;" thus making the bread and wine the symbolical representatives of his body, which was nailed to the cross, and of his blood which he shed for our transgressions. He, therefore, who sets at nought the atonement, and he who refuses to appropriate its benefits to himself, by a sacramental union with Christ, can have no assurance that Christ will raise him up at the last day.

Now the living Teacher, who thus spake, had given full proof of his power by the abundant and conclusive miracles that he wrought; and, therefore, there was

no excuse for those who rejected him. But many fell under this condemnation, for St. John states to us that "from that time many of his disciples went back, and walked no more with him." Jesus, seeing this great desertion by numbers of those who had previously followed him, said to the twelve, "Will ye, also, go away?" Peter, the ardent and forward disciple, spake for his brethren, and said, "Lord, to whom shall we go? Thou hast the words of eternal life." They believed what Christ had just declared to them; they might not, indeed, understand its full import; they could not, then, understand it; for its mysterious import was explained only by the sacrifice and death of Christ, and by the institution of the commemorative sacrament which was to show forth that death till the Lord come. But, though they understood not, they placed implicit confidence in him; they knew that he could not deceive them; they saw that God had given him power to work such deeds, as, never before, were performed by man, and that he spake as, never before, had man spoken. They felt assured, also, that all difficulties would, in due time, be removed. In a word, they placed implicit confidence in Jesus, as their long promised Messiah; and, therefore, to whom should they go? If they deserted Christ, what was left for them, but to return to the imperfect and unsatisfactory system from which they were just escaping; or to give up all faith in God, and Providence, and future life, in flat despair?

They, therefore, went not away. One, indeed, fell;

but he was, even then, a deceiver and a hypocrite; and his true character was known by our Lord; but he was permitted for a while to retain his companionship with the disciples, until he had fully accomplished the traitor's work. The others, at one time overcome by fear, forsook their Master and fled; and he who, on this occasion, spake so boldly for the rest, even denied him. But their desertion was short. It was caused by human weakness yielding to circumstances that would have overwhelmed any mortal courage that was not heaven-supported. They, afterwards, adhered to the cause of their martyred Saviour, with a zeal and firmness of purpose that they could not have exhibited during his presence with them. They, boldly, proclaimed his truth; and no privations, perils or sufferings deterred them; until, at last, they sealed their devotion with their blood, and went to receive that reward for which they had sacrificed all worldly considerations; and to inherit that life which the Saviour had promised them, and purchased for them by his death.

Now, my brethren, when, in like manner, we are tempted to desert Christ, to relinquish the faith and hopes of our youth; when doubts arise, such as those which staggered the faith of many to whom our Lord unfolded his mysterious but important doctrines; when difficulties are presented to our faith, by the trials and adversities of life; or, when base interest, or unholy desires, or criminal self-indulgence, or sensual pleasures, would draw us away; it behooves us, much, to ask

ourselves, "To whom can we go?" Is there any other source from which we can draw the words of eternal life? Is there any other way, opened before us, which can lead to greater honor, comfort and peace below; with greater pleasures, in reversion above, which are at God's right hand?

Somewhere we *must* go. Our very nature, the instinct of our being, requires us thus to move about in search of true enjoyment. We have wants, perpetually rising up, that imperiously demand gratification. The mind seeks for knowledge and truth, and, each step of its progress but impels it to take another. The heart seeks to gratify its yearnings, and no return of affection, from human love, seems to satisfy it. The passions are ever restless, and no measure of their appropriate objects can appease them. Thus, the life of man can never be a state of rest or satisfaction. This, all are obliged to experience, and some are forced to confess in the anguish of disappointed hope. Now, the all-important question is, whither, or "to whom shall we go?" There are, certainly, other teachers than Jesus Christ; and other roads, that we may pursue in life, rather than those that he marks out. If these teachers are wiser, better, and more capable of inspiring us with true wisdom than he, we shall do well to become their disciples; and, if the path that they direct us to follow, more certainly leads to happiness, we should do foolishly not to put ourselves upon it. We cannot deny, it would be useless to deny, for no one would believe us, that the great object of pursuit

in this life is, and should be, happiness. The Gospel does not deny, or put out of sight, this obvious truth. On the contrary, all its provisions of faith, and precepts of duty, are founded upon it. Its blessed Author came to the earth upon this very errand, to show man how and where true happiness is to be found; and, more than this, by his own sacrifice to restore man to a condition in which he might seek and secure this happiness, when it had been lost by transgression.

Oh! say not, then, that Jesus Christ is the teacher of a cruel and unreasonable doctrine; and, that those who the first become his disciples, must begin by denouncing the first law of their being. Say not, that austerity, and mortification, and self-denial, for their own sake, form the discipline that he requires of those who profess his faith; and, that the spirit of his religion prompts man to merit heaven by "making earth a hell." Not so; not so. He spake not in mockery, when he said, "Take my yoke upon you, for my yoke is easy, and my burden is light." And those who have most fully received his offer, and have most faithfully tested its truth, by experience, are best satisfied of its sincerity and truth. Can the same be said of the offers that come from an opposite source? Has yet the man been found, who, listening to the voice of pleasure or ambition, and following, with earnest and breathless exertions, the various objects which, in succession they have placed before his eyes, substituting another and another, as he has come up with each, and seizing it, and finding it to

be emptiness and vanity, at the end of his career has declared that his hopes have been realized, and the yearnings of his soul gratified? If there be that man, he has gone, and left no such testimony for the direction and encouragement of his fellow pilgrims on earth. But, on the other hand, multitudes are there who, like Solomon, have said to their hearts, "Go to now; I will prove thee with mirth;" and, like him, have made trial of all the delights of the sons of men; and, in the end, have been constrained to cry out, "Vanity of vanities; all is vanity." Even under the most favorable circumstances, and with an accumulation around him of all appliances and means for worldly enjoyment, this has been the miserable result. Riches, to any amount, never pall the appetite for accumulation. Sensual pleasure must, at last, sicken by satiety; and ambitious desires lead on to bitter mortification; or, to a hollow and comfortless splendor; and knowledge, even the highest and worthiest, of mere earthly pursuits, proves only how little can be known. The wisest, by their own confession, seem to themselves, only, at last, like children, on the shores of ocean, who have gathered to themselves a few pebbles brighter than their fellows.

But this is, by no means the whole statement of the case, as you well know. God, in his mercy, as if to constrain his foolish and perverse children, to direct their exertions towards that whereby their true and permanent interests would be secured, and their real happiness accomplished, has given, to all sublunary

things, the inseparable attribute of uncertainty; and has written, in characters that can never be erased, upon man and all his works, "Dust thou art, and unto dust thou shalt return." His period of existence, then, brief at the longest; and his life, chequered at the best; sorrow coming, often, to shut out joy; disappointment, to banish hope; and death, to tread, with fast and inevitable footsteps upon life; "to whom shall we go," if not to Him who has "the words of eternal life?"

He is ready, he is longing to receive us all. His gracious invitation is ever open to our acceptance, "Come unto me, all ye," not only, ye "weary," who seek for rest; but, ye wanderers in uncertainty, who would have a sure and worthy object through life, and a bright and cheering hope in death; ye children, whom he loves, whom he hath taken to his arms, and whom he will tend and cherish in his bosom, and keep from the evil one, if ye still cling to him; and ye youth, just entering upon life, and who would pass through its perils in safety, and secure the only pleasures that leave no sting behind.

THE DEATH OF THE RIGHTEOUS.

NUMBERS XXIII. 10.

"Let me die the death of the righteous, and let my last end be like his."

To die the death of the righteous is a consummation devoutly to be wished for by every one who has the least belief in God and a future state of existence. And we may observe that, however different the conduct of men in their progress through life, they will all readily concur in this sentiment expressed by the prophet Balaam. Indeed, looking forward to that awful period when the places which now know us shall know us no more, and when we shall be obliged to take our solitary departure to the unexplored region beyond the grave, who would not wish for the hopes and promises which sustain the heart of the good man and open a cheering prospect before him? Why do we not then, while time and opportunity are afforded, secure to ourselves an interest in these things? We

are perfectly convinced that we must die; we cannot hesitate a moment under which of the two characters, that of the righteous or the wicked man, we should choose to meet the king of terrors, and yet we pass our days and years in fruitless wishes. We are devoted to vain pursuits, and perhaps to sinful pleasures; and yet when the idea of mortality for a moment arrests our attention, we still hope that, somehow or other, it will come to pass that we shall die the death of the righteous, and our last end be like his.

Such is the delusion of a great portion of the world; but you, my brethren, I would hope, by the grace of God, to bring to a better and more consistent state of mind. I therefore request your attention, while, in the *first* place, I briefly represent the circumstances under which the words of the text were first uttered; and *secondly*, unfold their full import; and *thirdly*, state the means by which they may be accomplished in reference to ourselves.

I. The children of Israel, in their progress towards their destined land, had pitched their camps in the plains of Moab. Balak, the king of that country, terrified at their great numbers and their previous success in destroying the enemies that opposed them, resolved to use against them the arts of divination. For this purpose he sent messengers with presents to induce Balaam, a distinguished person, whose blessing or curse was supposed to have a peculiar efficacy, to come and solemnly devote his enemies to destruction. In a matter of so much importance, the prophet sought those

express directions which in the early ages of the world the Lord vouchsafed to communicate to chosen individuals. The Divine permission was withheld, and the prophet declared to Balak's messengers that he could not violate the injunctions of God. Thus far his conduct was commendable, and such as became his holy character. The king of Moab, however, sends other and more honorable messengers, and with larger promises, and urges Balaam to let nothing hinder him from coming. To this application he made a most noble reply. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." This was certainly the language of resolute virtue; but it was only its language, for the integrity of Balaam began to give way to the temptation of riches and honors. Instead therefore of again dismissing the messengers, and refusing to engage in an undertaking which he knew would be displeasing to the Lord, he hoped to extort a permission from him. The Lord, who saw the workings of his mind, and that he longed to receive the wages of his iniquity, permitted him, as he often permits evil men, to follow the bent of his headstrong desires. He had, however, many supernatural warnings to convince him, if possible, that his way was perverse before the Lord. Still he went forward, and when he came to Balak, practised enchantments against the people of God; and by removing from place to place, and performing sacrifices, pertinaciously sought the fulfilment of his desires. But he was overruled,

and forced repeatedly to pronounce blessings upon the chosen people of God.

In his first prophetical communication the words of the text occur. They appear to be a solemn reflection suggested to the prophet while announcing the future prosperity of the children of Israel. From the eminence on which he was placed he looked down upon their camps, filling the extended plains of Moab, and exclaimed, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end, or my reward, be like his." Thus while he was anxiously endeavoring, for the sake of a reward, to discover the means of cursing a people whom he knew to be favored of God, he could yet desire that his course might terminate like that of a righteous man!

Balaam could not plead ignorance of the Divine will, or the manner in which the Divine favor was to be propitiated. Indeed he was remarkably well informed as to the duties of the good man, for it was to Balaam, and on this very occasion, that the Prophet Micah ascribes that remarkable delineation of what God required from his creatures. Balak asks, "wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" To these interrogatories of the king

of Moab, Balaam returns this sublime answer: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." At the very time he was expounding in so admirable a manner the whole duty of man, he was violating every one of these requisitions. He was trying to procure the destruction of a virtuous and unoffending people, that he might thereby gratify his avaricious desires, and thus he offended against the laws of justice and mercy; and he was attempting to evade what he knew to be the Divine will, and thus he was walking perversely instead of humbly with his God.

Are we surprised that a man of Balaam's character, and in the very midst of his iniquitous practices, should yet hope to die the death of the righteous? This is neither an uncommon nor an unnatural occurrence; for although men are tempted into the paths of sin, and expect to find in them a higher gratification, they still cannot help acknowledging that the ways of wisdom are ways of pleasantness and peace. And however false their estimate may be of that which constitutes the true happiness of life, they are assured that virtue is the only security for a serene and happy death. The most abandoned of men will often bear this testimony to the power and value of religion, and will say, "let me die the death of the righteous, and let my last end be like his."

II. But let us now, as was proposed, examine the full import of these words. They involve a great deal,

much more than thoughtless sinners comprehend, or they could not indulge the vain hope of terminating a career of vice and folly with a peaceful and happy departure from the world. To die the death of the righteous is to depart out of the world with that hope and comfort which surround the dying bed of the man who has lived a pious and virtuous life. What the righteous man is we may learn from the passage of Scripture just quoted from the prophet Micah. He is one who does justly, loves mercy, and walks humbly with his God. To such a man, one who has passed through his state of pilgrimage upon earth under the influence of these principles, death will seem divested of its terrors. While on the contrary to him who has lived in violation of his duty to his fellow man, and in neglect of his God, the period of dissolution must generally be one of sorrow and dismay.

Terrors do not indeed always surround the bed of the wicked, for their hearts may become hardened and insensible, and the principles of a false and pernicious philosophy may sometimes destroy fear while it shuts out hope. But to a man who believes in the existence of a God, and a future state of rewards and punishments—and there are very few men who can entirely shake off these solemn truths — what can be more awful than to be suddenly awakened to the conviction that his days are numbered, if at the same time he must look back upon these days as spent in folly and wickedness? The past furnishes him no cheering reflections; the anguish of regret for time and privileges

irrecoverably lost, pierces his inmost soul. And to look forward is still more dreadful. He is fast hastening to a world for whose society and occupations he is conscious of being totally unfitted, and he is to be summoned into the presence of a God whom he has neglected and despised. Now the thoughts of his numerous transgressions crowd thick upon his memory. They appear like a black cloud hanging over him, and not a gleam of hope can break through. He can no longer retreat from himself. Conscience has begun those torments which she will inflict upon his guilty soul in the future eternal world. He is reduced to utter despair. Where can he look for relief? Upon whose name can he call for help? There is indeed one mighty to save, whose name is all-powerful, and who can restore hope to the worst of sinners and infuse comfort into the heart of penitent transgressors.

We dare not limit the mercy of God; we cannot deny that the Redeemer's blood has an unbounded efficacy. He who pardoned sins and relieved infirmities by the word of his mouth, and promised an admittance into Paradise to the penitent thief who called upon him at the latest hour—He indeed can remove the dark cloud of transgression, and by the power of his cross fill the heart of the expiring sinner with joy and peace in believing. But this can afford no reasonable ground of trust in a death-bed repentance. To abandon sin because we can no longer practise it; to call upon Christ because the world and all that it contains is receding from our view; this is a slender title

to the favor of God. And besides allowing that a death-bed repentance may be thorough and unfeigned, who can say that this opportunity, short and uncertain as it is, will be afforded him? Are there not casualties and diseases which carry men off as in a moment? Are there not, also, distempers of body which destroy the mind and render it incapable of thought or prayer? And will God, the God of justice, be likely to furnish an opportunity for repentance and grace to use it, to the man who has despised religion, neglected every warning, and who turned to his Saviour only when the world and its pleasures are wrested from his grasp? No, my brethren, if there is any efficacy in a death-bed repentance, this great, this unspeakable favor is reserved for the very few who are taken as brands from the burning, and whose sins may have had some unknown circumstances of alleviation. But even in such a case, can it be called the death of the righteous, and should we venture to pray that our last end might be like this? It is not the death of the righteous, and it can only be hoped for by him who has no other hope left.

The death of the righteous is the death of one who, amidst many infirmities and great imperfection, has still endeavored to live in obedience to his Maker's will, and who at the closing scene can look back upon a well-spent life, not as the ground of his acceptance with God, but as giving him an interest in the merits of his Redeemer. All his thoughts are of peace and joy. His memory and conscience are not tormenting

fiends, goading him to madness and despair; they are like kind and cheerful companions, who beguile his way through the dark valley of the shadow of death. He remembers it is true that he has often transgressed, but not often wilfully and perseveringly, and these, the errors of his sinful nature, he knows that the blood of atonement will remove. He does not expect that God will bestow upon him the rewards of heaven on account of his goodness; for then, alas! he would justly fear that it would be too imperfect for the inspection of the God of truth and purity. He looks for acceptance through the merits of his Redeemer alone. His comfort is, that he has loved and has tried to serve this Redeemer, and though he has ever been an unprofitable, he has not been an unworthy, servant. He can speak words of comfort to weeping children and grieving friends; he tells them that there is joy and peace in believing, and that the whole world could not tempt him to give up the satisfaction he enjoys. Even upon the bed of languishing and death, he resigns his spirit in the full hope of a glorious immortality, and he leaves behind him the rich legacy of a spotless reputation, and a virtuous example. Such a scene as this, and, blessed be God, it has many times been witnessed, says more for the power and truth of religion than thousands of volumes; and he who has beheld it must acknowledge that it almost made him covetous of death, if he might die the death of the righteous. "The chamber where the good man meets his fate is privi-

leged beyond the common walks of virtuous life—quite in the verge of heaven."

Are we induced by this representation earnestly to desire that ours may be the death of the righteous? And surely, my brethren, we cannot be so insensible to our dearest interests, at that trying period when we must have done with worldly concerns, as not to desire it. We cannot so entirely set at naught the power of the king of terrors, as not to care about arming ourselves to meet him. We cannot so undervalue the satisfaction of yielding up our spirits with serenity and joy into the hands of our Maker, as not to wish for such a conclusion of our mortal career. Let us, then, faithfully employ the only means by which we can secure the death of the righteous.

III. We must be with the righteous in our lives, if we would have our part and lot with him in our death. There is no other possible method of obtaining the consummation that we wish for. We have seen that not sacrifices, even the most costly, thousands of rams and ten thousands of rivers of oil, nor even to give up what is dearer than all wealth, the offspring of our loins, will propitiate the favor of the Almighty. His constant and unchanging demand is, that we do justly, love mercy, and walk humbly. And that conduct which is well-pleasing to God can alone smooth the bed of death.

Of this truth all the holy men under the Old Testament dispensations were firmly convinced. Therefore, Job resolutely declared, "My righteousnes I hold

fast, and will not let it go; my heart shall not reproach me so long as I live." And the pious Psalmist also says, "Keep innocency, and take heed unto the thing that is right; for this shall bring a man peace at the last." And in the New Testament we see a nobler spirit and a more animating hope inspiring the Apostle when he exulted even at the approach of death. "The time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory, which the righteous Lord shall give me at that day." "Mark the perfect man, and behold the upright; for the end of that man is peace." And to him alone can it be peace. To the worldly and wicked man, it must be anxiety, remorse, despair; a fearful looking for judgment and fiery indignation, which shall devour the wicked. But to him it is peace. Conscience is serene, memory recalls to him pleasing images of the past, faith represents to him his sins removed by the cross of Christ. Hope stands beside him like an angel of light, and turns the shadow of death into morning—the bright morning of a cloudless and eternal day.

Who is there, then, so stupid, so insensible as not to say, "Let me die the death of the righteous, and let my last end be like his?" To him who truly and earnestly adopts this language, I say, on the warrant of the Gospel of Christ, you shall die this death provided the life you now live in the flesh is by faith in the Son of God. I beseech you, brethren, consider now the

things which belong to your eternal peace. And God enable us all to keep in view the time of our departure, and to regulate our conduct with reference to this solemn and inevitable event; thus may the bed of death have no terrors for us; but may we look upon it only as our passage from the sorrows, and infirmities, and disappointments of life, to the unspeakable and enduring happiness of the kingdom of heaven.

THE INFLUENCE OF DIVINE GRACE.

JOHN VI. 44.

"No man can come to me, except the Father which hath sent me draw him."

THESE words are full of important meaning, but they are not free from difficulty of interpretation. They contain an essential and eminently practical doctrine of the Gospel, but one which the perverted ingenuity of the human mind has often involved in needless metaphysical subtleties, and upon which it has raised some of the most interminable and mischievous controversies that have ever disturbed the Church. The assertion of our blessed Lord is very explicit, that no man can come to him, that is, believe in him and receive him as a Saviour, unless drawn thereto by the power of God. Now it is manifest that in multitudes of other passages of Scripture we are invited to come to Christ, as if the ability to do so rested entirely with ourselves; and moreover, we are emphatically told that our refusal to accept the Gospel conditions

of salvation is a grievous sin, for which we shall be condemned to perish everlastingly. These respective declarations have been thickly planted round with the thorny questions of election and reprobation, man's free will and God's foreknowledge.

In discoursing upon the text, then, I choose to place myself by the side of one who, treating of a different but kindred passage of Holy Writ, has said, "These foolish and unlearned questions which gender strife can be no fit subject for the Christian minister, who for his own sake and that of his hearers, should dwell on nothing from this place but what may be profitable for godliness." "If, indeed, I might judge of others by myself, I might safely leave this matter at rest as one which has never disturbed my mind, and which I trust, by God's grace, will never do so." In selecting the text, then, I do not propose to make it the occasion of bringing forward a difficult question to discuss, and of endeavoring to explain what I believe never can be explained, how the freedom of the human will is to be reconciled with God's foreknowledge; my design is to state as simply and as clearly as I may the doctrine of Divine influence, and the practical consequences that flow from it.

The words before us were originally uttered in the way of reproof. Our Lord had been discoursing to the Jews in language very striking, but certainly very mysterious, upon his nature and office, under the figure of the bread which came down from heaven, upon which all must feed who would grow up unto everlast-

ing life. This assertion followed within a few hours after the performance of the miracle of feeding five thousand persons with five loaves and two small fishes, and the persons to whom Jesus was speaking had been present on the occasion, and had been thus fed from the hand of one who manifestly exercised a Divine power. Instead, therefore, of murmuring at his words, as they did, most unreasonably and most ungratefully, they ought to have asked in humility for farther explanations, to remove the difficulty which might naturally have embarrassed their minds. They manifested now, as upon so many other occasions, an obstinate incredulity, and they would not accept him that had been sent unto them, notwithstanding all the proofs he gave of his Divine mission. To such persons, then, and upon the exhibition of such confirmed infidelity, our Lord makes the assertion, "No man can come unto me, except the Father which hath sent me draw him."

Now it is important here to remember, that upon a similar occasion, when a company of Jews was exhibiting the same hardened resistance to the expostulations of Jesus, he said to them, "ye will not come to me that ye might have life." Here it is unquestionably implied that the coming to Christ was dependent upon the exercise of the free will of those to whom the invitation was given. It is not possible to suppose that our blessed Lord would have used this language, and thus have charged the guilt of rejecting him upon themselves, at the same time knowing they were held still by an irresistible necessity, until some power independent

of themselves interposed its assistance. Their rejection of Christ was wilful, they were free agents at the time, or that rejection could not have been charged upon them as a sin.

It is a principle of justice inherent in the human mind, and one which comes before, and in a certain sense stands above revelation, that a man cannot be justly pronounced guilty for not doing that which he never possessed the power of doing. When, therefore, our Saviour says, "No man can come to me, except the Father draw him," one of two conclusions is inevitable; either that those who hear the call of the Gospel but do not obey it, are without sin, inasmuch as they were not capable of obeying, and were not assisted by the Almighty, or else that all those who hear this call have at the same time offered to their acceptance the help implied in the words, being drawn of God, and therefore they are guilty because they refuse this help. Now, which of these conclusions is the true and Scriptural one, is a question that involves not a moment's doubt. Christ Jesus having come to offer himself as a propitiatory sacrifice for the sins of all men, he invites all men every where to repent, and to come unto him that they may have everlasting life, and whosoever hears this invitation is put into a condition to accept it; for if he is willing to be drawn, he will most assuredly be drawn of the Father.

This statement is capable of a very simple illustration. A man may be placed in a situation of great danger, one from which his own strength and exertions

could never avail to relieve him. In this his emergency, help might be offered to him which, cordially accepted and used, would at once lift him out of his perilous position. But it depends upon himself to decide whether or not he will employ the proffered help. This we hold to be a true type of the condition of man—of that helpless and hopeless condition into which our human nature was reduced by the fall of the first Adam. By the sinless obedience, sufferings, and death of the second Adam, the needed assistance was procured. And there it is in exhaustless abundance, and in eager attendance upon our wants. Ere we feel the full need of it, it is close at hand, and as the supplicating cry is raised it embraces us around. It is none other than God's Holy Spirit, the Comforter and Strengthener of the faithful. This is the means by which God draws us to Christ. In the economy of Divine grace this is the distribution of the offices which have been manifested in the Godhead for accomplishing the work of man's salvation. By the death of Christ an atonement has been made for sin, by faith in this atonement we are justified before God, by the influences of the Spirit this faith is made a vital and saving faith, and this faith it is which draws us to Christ.

As to the peculiar nature of the process represented by the word "draw," we must confess that we are not able to explain it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is

every one that is born of the Spirit." The effects are all that our limited capacities will enable us to detect and describe. No man, then, is drawn by force or outward violence to come to Christ. The believer is indeed placed by the Providence of God in a locality where he can hear of the Gospel and come to a knowledge of the means of grace. This mercy is vouchsafed to him in a great measure independently of his own will. And why God should thus have bestowed the highest spiritual privileges on some, while others are but partially supplied with them, and by far the greater portion of the human race totally cut off from them, is a question which no human wisdom can fathom, and which revelation has not attempted to explain. This is the only absolute and unconditional election and reprobation of which we have any knowledge, and we leave the question as one which it would be presumption, if not impiety, to discuss. But when one is born in a land where the true light shineth, and when his eyes have been opened to it so that he can perceive it, then it is at his own option to walk by it, or else to seek darkness rather than light because his deeds are evil. God has drawn him, even at his birth, from a land of heathenism, and placed him where he can see Christ; but yet he may close his eyes or turn them exclusively upon the world, and thus resist the privileges of Divine grace with which he has been favored.

But again; as there is no compulsory outward force used by God in drawing men to Christ, so is there no irresistible internal influence employed. It is without

doubt a real and a powerful influence which the Spirit of God exerts upon the heart of every converted sinner; an influence, too, without which repentance could not be felt, nor faith take hold of the promises, nor obedience be practised; for in the authorized language of the Church, "we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." But then, it is an influence which may be resisted, and is constantly resisted by sinful men. It strives with them, expostulates with them, and when at last its merciful efforts are hopeless, it grieves at their hardness and impenitence. And on the other hand, when successful, it is because the will of man has yielded and co-operated with it.

Upon this truth is founded that earnest exhortation of St. Paul to the Philippians, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." The meaning of which clearly is, God hath given you power to choose and to act, therefore use this power for the purpose for which it was given, namely, to secure your own salvation. Hence it follows, that the operation of the Holy Spirit upon the hearts of men is carried on in perfect consistency with their rational and accountable nature. The mind, the conscience and the affections, are the points of contact between the Spirit of God and the recipient of Divine grace. The means are, truth suggested to the mind,

stings of guilt rousing up the sluggard conscience, and motives of love applied to the heart. It is the Spirit of God that works within us, but this Spirit employs an instrumentality adapted to the faculties of the being upon which it is to exert its influence. To the sacraments, also, an efficacy is communicated in the same manner. In themselves, even the holy water set apart for baptism, and the consecrated bread and wine, can do nothing; but as sanctified means of grace, they convey the influences of the Spirit to those who truly partake of them. Thus, then, though the drawing of sinners to Christ is a real work of God, and though without this drawing they would never come, yet in the whole process there is no violence done to the freedom of the will. The whole scheme of the Gospel carries out this rational principle, and whenever it speaks to man it speaks to him as if he could hear or forbear, as if he could answer or be silent, as if he could choose or refuse, as if he could come or stand still. Therefore, upon every man it rests to decide whether he will be saved or condemned, and he cannot escape from this responsibility. No vain conceit of irresistible decrees or God's foreknowledge can serve to excuse him.

The question of how man can be free to accept Christ or reject him, when God foreknew long before the foundation of the world what he would do, is a question with which we have no practical concern; it is at best one of curious speculation. We may as well try to conceive how God can be every where at once, here and in the remotest star that shines, and upon

every spot of every orb that rolls through the immensity of space, and how to the mind of God things from an eternity past to an eternity to come, are at once and always present, as try to understand how God has foreseen what will come to pass, and yet left us at liberty to decide for ourselves what our future destiny shall be. Nothing of all this can we ever arrive at knowing, and for this obvious reason, that the finite can never compass the infinite. What God is in himself we cannot know; certainly not in this imperfect state, when we can only see as through a glass darkly. What God is in his relations to us we *can* know, for the Son of God hath revealed them for this express purpose. To us he is a merciful God and Father, not willing that any should perish, but that all should come to the truth. So great is his love towards us that he gave us his only begotten Son, that whosoever believeth in him shall be saved; and he hath sent his Holy Spirit, whose special office it is to draw to Christ all who are willing to yield themselves to the direction of spiritual and holy influences.

Thus then is the doctrine of our text simple of practice, however difficult it may be of comprehension. When we read that no man can come to Christ except the Father draw him, we must ever remember that the Father actually draws all who are willing to follow. Speculative difficulties, therefore, will not be received as an excuse for practical neglect. Every sinner who shall be finally lost will suffer the consequences of his own rejection of the terms of salvation. The invi-

tation, come unto me and be saved, is a sincere and honest invitation, as it is a merciful and affectionate one.

See, brethren, that ye refuse it not, to your own confusion and dismay at the great day of final account. Now is your day of grace. The pathway to heaven is freely and clearly open before you. Opportunity, guidance and help to walk therein—all are yours. And the Spirit and the bride, the Spirit of God and the Church which he hath purchased with his blood, say come; come, journey with us through your appointed pilgrimage, a way rough and thorny, perhaps, beset with dangers, and often darkened by clouds; but we are with you to guide you lest you stumble; to lift you up being fallen; to shield you in perils; to be a lamp unto your feet and a light unto your path; to give you food of heaven, blessed sacraments, lest you faint; and never to leave you unless you first desert us, until we pass you safely through the grave and gate of death, and place you in joy and triumph within the walls of that city which hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

THE CHRISTIAN'S DEPENDENCE UPON GOD.

EPHESIANS VI. 10.

"My brethren, be strong in the Lord, and in the power of his might."

SELF-DEPENDENCE is an important principle of action, and is a large ingredient in all those characters that have accomplished great and noble enterprises. The man who is in the constant habit of looking to others for advice and direction, and seldom takes counsel of his own independent mind, and who always leans upon the assistance of others, neglecting his own native energies, will be a man of feeble and fluctuating purposes, and will accomplish little that is valuable or praiseworthy. But this quality, so essential to us in carrying on our intercourse with our fellowmen, becomes dangerous presumption when we bring into view our relation to God. Upon him we cannot rely too constantly, in him we cannot trust too implicitly, to his advice and direction we cannot be too attentive or obedient. This distinction should be

borne in constant mind. We may make ourselves as independent as we please of our fellow-men; but our dependence upon God cannot be too absolute. These two states of feeling are in perfect consistency with each other, and will be found in happy union in every truly dignified and well-regulated character. The fault of our corrupt nature, however, inclines us to be too regardless of our Maker, and to have too little reference to him in all our actions. Most important therefore, and appropriate at all seasons, is the Apostle's exhortation, "My brethren, be strong in the Lord, and in the power of his might."

In the portion of the Epistle immediately preceding these words, he had been delivering earnest persuasions to purity and holiness of life, and more especially he had been enforcing the importance of relative duties. But as he well knew the feebleness and frailty of human nature, and was anxious to guard the Ephesians from the dangerous error of trusting to it for strength to discharge the various obligations of their Christian profession, he winds up his admonitions and exhortations with the earnest direction — "finally, my brethren, be strong in the Lord, and in the power of his might." To illustrate and enforce his meaning he adopts an appropriate figure, and recommends to the Christian to arm himself with the whole panoply of God. Put on the whole armor of God, the girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit.

The subject of my discourse, then, as drawn from the text, will be the dependence of the Christian upon his God for strength, protection and safety in the warfare of life.

And in the *first* place, I shall consider the necessity of relying upon the Lord for our strength, and trusting to his power for our might.

This necessity is strongly argued by the Apostle from the situation in which we are placed, and the difficulties and dangers we have to encounter. For "we wrestle not against flesh and blood, but against principalities and powers,—against the rulers of the darkness of this world, against spiritual wickedness in high places." This language is very significant, and represents in a forcible manner the condition of man's probationary state. "We wrestle." Life, when regarded as a moral discipline, is a state of constant exertion. In other places it is represented as a warfare which we are ever waging. There is no peace or repose till we have secured the victory, and the victory is not secured till we have triumphed over the last enemy, and the last enemy is death. Although he conquers the body, yet in the very act the soul obtains freedom and a triumph. And thus our unceasing conflict is not simply against flesh and blood, the evils of our corrupt nature, and the sinful lusts of the body, and the temptations and difficulties belonging to the social state; but principalities and powers are in league against us, the rulers of the darkness of this world, spiritual wickedness in high places. These expressions have reference

to our great enemy, styled by way of eminence the adversary or Satan. He, with the associated evil spirits broken from the bottomless pit, though invisible, are our active and relentless foes, and are constantly watching and planning for our destruction. Here then are two sources of danger, flesh and blood, or our own corruptions, and principalities and powers, or the kingdom of the devil.

Hence the necessity for our reliance upon other strength and assistance than our own. And who is there that has not had convincing proof, both of the reality of his trials and his incompetency to contend with them? Certainly, that man who has not can have paid but little attention to his spiritual state, and must have been regardless of his moral improvement. And we know that there are those, and we fear that they are not few in number, who thus go through life ignorant of its real design, and of the condition upon which we hold it. They look upon it only as the scene of present enjoyment, or at best as the place of occupations and intellectual improvements which terminate here. When, therefore, all goes on prosperously, they are joyous and unconcerned; but when sorrows and disappointments come, they are cast down, or blasphemously array themselves against the proceedings of Divine Providence, which to them are mysterious and unkind. Happy for them if adversity corrects the dangerous mistakes of their first impressions, and leads them to a juster estimate of their present existence and a more adequate knowledge of their own

weakness, and when they may obtain consolation and assistance in the time of need. But they who have been rightly instructed from the Gospel of Jesus Christ are wiser and better prepared. Convinced that life is a state of probation, that every thing which takes place in this world is designed or permitted by a wise Providence for the very purpose of disciplining the spirit of man for its destined immortality, they are neither disheartened nor amazed at the evils of life. Inevitable sorrows and disappointments they receive with submission and endure with patience; but temptations which spring up from their own corruptions, or which assault them from without, they courageously resist. And they do not engage in the controversy without the comfortable assurance of Divine help and protection. Knowing that their own strength is perfect weakness, they are "strong in the Lord and in the power of his might."

Having seen the necessity of this aid to the Christian in his moral controversy, we must now, in the *second* place, consider more particularly what is implied in it. The Christian must feel that the Lord is the Source of the knowledge, the courage and the strength, by which he is to succeed in his controversies with sin. Now, in order to this he must become acquainted with his inward and spiritual nature. He must often have conferred with it, and have discovered its frailties, its susceptibilities, and its mighty influences for good or for evil. Most men are wofully deficient in this respect. Even those whose education, pursuits, and

habits of mental discipline have lead them to reflect upon the mind, as distinguished from the material substance which it inhabits, are often as ignorant of the capabilities and the wants of the spiritual nature as the most uninformed and brutish of men. For all their attention has been directed to the intellectual powers. Now these may be cultivated to a very high degree, and yet the moral qualities of the soul be suffered to lie dormant, as it were, or even to be corrupted and debased by the grossest sensuality.

The perfection of our nature requires that both the intellectual and the moral faculties should be cultivated to the utmost extent, and that while the mind is strengthened and refined by all knowledge, the religious and social affections should be renewed and purified by Divine grace, and be devoted in love and duty to their appropriate objects, God and our fellowmen. But if we *are* to make a distinction and institute a comparison between these constituent parts of our being, we must of course assert that the moral faculties are inconceivably the most important, and should receive by far the most assiduous attention. For as to intellect, as its operations have chief reference to the present world, we know not but that the mode in which we exercise its powers may terminate here,—we know not but that its present discipline may be without value in another world,—we know not but that then all knowledge, and degrees of knowledge greater than we can now conceive of, may come by intuition. I do not assert this. I only say that we have no evi-

dence to the contrary. Whereas as it relates to the moral faculties, we are fully assured that these are to be exercised in another world; we are assured that the design of the present state of existence was to afford opportunity for their development and their improvement; and we are assured, moreover, that our happiness or misery beyond the grave depends upon the use we have made of them here.

And yet if these be truths, and certainly no believer in the Gospel can deny that they are so, how utterly inconsistent with them is the conduct of men in general. See what devotion, what unwearied pains they bestow upon the discipline of the mind, how little in comparison to the cultivation of the religious and social affections of the heart. See how anxious parents are that every intellectual power, and every physical grace even, should receive its due attention, and what sums of money are lavished for these purposes, and yet the soul, which is to live for ever, is almost unthought of and uncared for.

But these reflections, important as they are in themselves, are rather drawing me from the special point I have in view, which was to show that the Christian was to look to the Lord for direction and assistance in carrying on the discipline of his spiritual nature. But in order to feel the full force of this declaration, as I said, he must be much conversant with this the most important and noble part of his being. Then will he learn how frail it is, how exposed to the seductions of the world in various forms, how easily made to forget its

glorious origin and destination. It should be ever aspiring upward, shaking off the encumbrances of the flesh, beating down and trampling under the devices of Satan. But alas! how neglectful are most men of their spiritual discipline; and this not simply because they do not direct their thoughts to its requisitions, but principally because they are not sensible of their own wants and their own weakness. Once convince a man of what the Gospel requires from him—show him the perfection of God's law, and how it requires him to love and serve his Maker, to purify his motives of action, to live superior to the world, to have reference to his future and eternal being—and let him compare his actual condition with these clear and positive demands, then he will be convinced of his awful delinquencies, he will feel that he is far, very far, from the kingdom of God. In this state of sin and helplessness to which he will find himself reduced, how consoling will be the promises of help from above; how anxiously will he desire to "be strong in the Lord and in the power of his might."

Brought to this condition, he will naturally demand, how is he to seek for this strength from the Lord, and in what manner will the Lord vouchsafe to communicate it to him. I reply, that he must seek it in devout prayer and in an assiduous use of the appointed means of grace. These are the methods of God's own appointment. He will give the Holy Spirit to them that ask him. Prayer is the very language of weakness and dependence, and if these sentiments are not deeply

felt, supplication is a mockery. We must come to God not only believing that he is, and that he is the rewarder of them that diligently seek him, but we must come to him confessing our own inability to aid ourselves, and sinking as it were under a consciousness of our helpless state. Prayer will never be humble, earnest, persevering—and these qualities are essential to its efficacy—until it arises from a heart bowed down before Jehovah and utterly submissive and dependent. And because prayer does not partake of these characteristics, it is so often ineffectual, and availeth little. Men pray with formality, with coldness, to fulfil a stated duty, to acquit themselves of a certain undefined sense of obligation, or perhaps through fear, and the influence of a servile spirit. But all such oblations are vain. Such an exercise does not give strength of itself, nor does it call down help from above. But prayer ardent, opens heaven, and lets down a stream of glory on the consecrated hour of man in close communion with his God. Prayer persevering, and that speaks the sentiments of humility and dependence, is not only answered by direct communications from the throne of grace, but its very use invigorates the inner nature and enables us to fight manfully the good fight of faith.

Thus also with the other means of grace, and especially the Supper of our Lord. A faithful, spiritual, and constant use of it, will communicate to the devout participant all needed strength for the manifold labors and self-denials of the Christian life. For this especial

purpose was it appointed. It is the Christian's feast, in which he commemorates the dying love of the Redeemer; it is the Christian's food, by which his soul receives nutriment and strength. But how can he truly rejoice in the past, unless he hath experienced his want of a Redeemer; how can he gain spiritual strength from the food, unless he partakes of it with a spiritual mind?

I exhort you, therefore, brethren, to engage in prayer and the other ordinances of religion, not only as humble and contrite sinners, but under a solemn sense of your own weakness and dependence. Thus alone can you derive from them any real benefits. If you approach in a cold and lifeless manner, and without a realizing sense of your own spiritual wants and weakness, close the lips about to be opened in prayer, draw back the footsteps ere they come nearer to the Holy Table. Such exercises are not designed for you; they will not contribute to your peace and consolation; they will not be acceptable offerings to your God. Nay, will they not call down upon you his just condemnation? But if you have examined your spiritual condition, and understand and feel it aright; if you have pondered the law of God, and know what he requires of you; if you have put in mournful contrast with its perfections, your own manifold delinquencies; if you have felt how powerless you are in your own strength; how defenceless in the presence of temptation; and if you wish for the arm of the Almighty to sustain you, and his shield to cover you, then draw nigh in faith,

open the lips for the utterance of heartfelt prayer, approach the table which the Lord bountifully prepares before you, and in these exercises you shall joyfully experience that you are daily becoming strong in the Lord and in the power of his might.

THE NECESSITY OF CHRIST'S DEATH.

LUKE XXIV. 26.

"Ought not Christ to have suffered these things, and to enter into his glory?"

"A MAN of sorrows and acquainted with grief!" This is the language pronounced by Isaiah, when with prophetic eye he looked into futurity, and beheld the humiliation, the sufferings, and the death of the Messiah. And surely, my brethren, the holy Evangelists have related enough concerning the scenes through which our blessed Saviour passed while he was on earth, to establish the accuracy of this language in its fullest extent. His life was indeed a life of sorrow, and grief was his familiar companion through every step of its progress. And the circumstances of his death were more cruel and appalling than all the scenes of suffering which his life exhibited. These have been presented to you this day in the holy offices of our Church. When we contemplate the Son of God resigning the glory which he

possessed before the foundation of the world, condescending to unite himself to our nature in its humblest form, and when we attend him through the various scenes of his passion, and at last behold him expiring upon the cross, does not the question sometimes arise, why should it be necessary, in the counsels of Divine wisdom, that the salvation of mankind should be thus accomplished? Could the Deity have restored a fallen race to his favor upon no other condition than the sacrifice of his only begotten Son? Did it require a life of humiliation and distress, and a death of ignominy and anguish from one of unblemished righteousness to procure for us pardon and reconciliation?

Upon such subjects it becomes us to repress a curiosity which must still exist in vain. It is sufficient that the way of salvation is made known to us. When we are satisfied that it is clearly revealed, we are bound to accept it with humility and gratitude. But, although it would be inconsistent with Christian humility for us to inquire whether any other mode of salvation could be devised, yet we are not restricted from showing, as far as our limited capacities can comprehend it, that the one by the suffering and death of Christ is wisely ordained. I shall naturally be led to do this by the words which I have selected for the ground of my discourse.

They were spoken by our Saviour to two of his disciples after his resurrection. As they were journeying towards Emmaus, and conversing by the way, of the wonderful things that had recently happened in

Jerusalem, Jesus joined himself to their company as a stranger and said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They are surprised at his ignorance of what was at that time a subject of universal attention. "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days concerning Jesus of Nazareth, which was a prophet mighty in deed and in word before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him? But we trusted that it had been He which should have redeemed Israel." When we saw the great miracles which he performed, and heard the wisdom of his instructions, we thought surely it was that great Person whom we expect as our Messiah, but now our hopes are entirely destroyed; he has been crucified by our chief priests and rulers. Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things?" This mode of interrogating is equivalent to a direct assertion, and implies that Christ *ought* to have suffered.

Whence, then, arises this necessity? In the *first* place, because ancient prophecy foretells a suffering Messiah; and *secondly*, because suffering and death were necessary to accomplish the objects of Christ's mission. These are the two positions to the illustration of which your attention is now requested.

I. It is well known that the principal ground on

which the Jews objected to Jesus Christ as their Messiah was, that he appeared without any of those ensigns of temporal power and splendor which they had been taught to expect. Accustomed always to receive communications from God attested by circumstances of awe and magnificence, they despised the reputed son of the carpenter. They had been delivered from the bondage of Egypt by signs and wonders, by a mighty hand and an outstretched arm, their law was promulgated from a mountain that might not be touched, that burned with fire, and was surrounded with blackness and darkness and tempest, and the voice that spoke was accompanied with the sound of a trumpet and with mighty thunderings. The visible presence of God had dwelt with them in the first tabernacle, and in the temple. The land of Canaan had been preserved to them by many and extraordinary interpositions. In short, their whole history was a grand display of Almighty power. It seems, then, hardly to be wondered at, that they should misunderstand the prophecies of the spiritual kingdom and glories of the Messiah, and suppose them to refer to temporal glories and to an earthly kingdom that was to be established.

On this principle are we to explain the remarkable fact, that the Jews rejected Jesus as their Messiah on account of the mean and suffering condition in which he appeared, although their prophecies clearly foretell that such was to be his state while he lived on earth. In the Son of David they expected a mighty conqueror,

who should prove himself to be the Messiah by exerting a supernatural power against the nations who held them in subjection, and by extending the Jewish empire over the world. When, therefore, he acknowledged that his was not an earthly kingdom, and when the humility of his appearance and the meekness of his doctrine was observed, and above all, when it was known that he was condemned and executed as a malefactor, then even the Apostles, who had been witnesses to his mighty works, almost lost their confidence in their Master.

But how little cause the Jews had to expect military exploits, miraculous victories, and a Messiah invested with earthly splendor, let their own prophecies declare. We need go no farther than the 53d chapter of Isaiah. There the Messiah is represented as having "no form nor comeliness," and when he is seen there is no beauty that we should desire him. In consequence of this it is foretold that he shall be "despised and rejected of men, a man of sorrows and acquainted with grief." Those to whom he is sent shall "hide their faces from him and shall despise him." The prophet then goes on to give the reason of all this suffering. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own

way; and the Lord hath laid on him the iniquity of us all." Having thus given the reason why he was to be a man of sorrows and acquainted with grief, the prophet proceeds to point out some circumstances of his life and death with a particularity that has the appearance of history. "He was oppressed and afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth. He was taken from prison and from judgment. He was cut off out of the land of the living. And he made his grave with the wicked and with the rich in his death." And yet he had done no violence, neither was any deceit in his mouth.

The principal ground of objection that might be raised against all this would seem to be, that it is so literal and particular as to give room for suspicion that it is rather a history interpolated after the events had taken place than a prophecy delivered seven hundred years before them. But this objection is instantly removed by considering that the Jews, the great enemies of Christ, were the very persons to whom the preservation of this prophecy was intrusted, and that they acknowledge it to be genuine. "Ought not Christ then to have suffered," to fulfil all that was predicted concerning him? The Apostles, indeed, did not anticipate this event. They, in common with their countrymen, had fallen into a gross error respecting the character of the Messiah and the objects of his mission. They had adhered to the cause of their Master constantly, expecting that he would declare himself king,

and assume his authority with irresistible power. But no sooner was he apprehended by the chief priests and rulers, than they all forsook him and fled. Although they might love him as a man and feel interested in his fate, yet they had relinquished all their hopes in him as the Messiah. "We trusted," said they, "that it had been he who should redeem Israel."

Our Saviour, therefore, explained to them the reason of those occurrences that had overcome their faith. He removed the film of prejudice from their eyes and showed that Christ ought to suffer these things. This he did by appealing to the prophecies, and proving from them that the events which had taken place were not only foreordained, but foretold. "And beginning at Moses and the prophets," says the Evangelist, in the verse succeeding my text, "he expounded unto them in all the Scriptures the things concerning himself." What the particular passages of Scripture were that Jesus Christ adduced to satisfy the minds of his dejected and faithless disciples, we are not informed. But in speaking of the necessity of his sufferings and death, we cannot suppose that the important passage of Isaiah which has just occupied our attention was omitted.

Thus, then, do we see that there was no reason for objecting to Jesus as the Messiah because his condition while on earth was mean, his life a life of suffering and distress, and his death violent and ignominious. For the very books which teach us to expect him, teach us also that when he comes he will be without form and comeliness, he will be despised and rejected, he will be

brought as a lamb to the slaughter, he will be numbered with transgressors, and will be cut off out of the land of the living.

II. Our second position was, that suffering and death were necessary to accomplish the objects of Christ's mission. We do not mean necessary, in an absolute sense, for we dare not say that the all-powerful God could not, had he pleased, have adopted some other mode of revealing his will, and of reconciling sinners to himself. But as far as we are able to comprehend what was to be done in the great work of redemption, the sufferings and death of Christ were necessary, as being the means best calculated to accomplish it. This will appear from considering him as the *Founder* of a new religion, a *Teacher* of morality, an *Example* for the imitation of mankind, and a *Redeemer* of the world.

1. As *the Founder of a new religion*, the sufferings and death of Christ afford the strongest possible evidence of the truth of his commission from heaven. Had he appeared invested with the ensigns of temporal power, and proclaimed himself a king in the sense in which the Jews expected their Messiah, what an irresistible argument might have been brought against his religion? It would not have been thought wonderful that many should range themselves under his standard from interested motives, and many more through fear of his power. But no such objection as this can be advanced against Christianity. Its Author was born in poverty and obscurity. During his life he possessed nothing to allure the worldly-minded; he

himself had not where to lay his head, and those who became his followers voluntarily exposed themselves to a life of toil, of want and danger. He lived despised and rejected, and died the death of a malefactor. Notwithstanding all these impediments, as they would seem in all human probability, to the influence of his doctrine, it spread with a rapidity unparalleled, and in three hundred years the religion of the crucified Jesus became the established religion of the empire which then swayed the world. Who can account for this but upon the supposition that it is the religion of God, whose hand upheld it against the prejudice and hatred of the Jews, the wisdom and ingenuity of the Greeks, and the combined efforts of the rulers of the world? Christ then suffered to establish his religion upon evidence, which, although many may gainsay and resist, yet none can overthrow.

2. If we consider our Saviour as a *Teacher of morality*, the propriety of his appearing in a suffering state will be further evident. Had he come encircled with the attractions of power and wealth, how many would have been subservient to him, but how few would have embraced his precepts from the heart? Showing himself as he did in some of the lowest circumstances of human fortune, there was nothing to give currency to his precepts but their internal excellence. Had he possessed, too, the ability to reward his followers with temporal honors, what an encouragement would have been given to hypocrisy. But as it was, the love of virtue and truth could be the only

motive to induce any one to rank himself as the disciple of the carpenter's son. On this account, then, likewise, Christ ought to have suffered.

3. But as nothing enforces precepts like example, how important was it that the teacher should be *a Pattern for the imitation* of those whom he was to instruct? Unless then our Saviour's life had been diversified with sufferings, the utility of his example would in a great measure have been destroyed. What great advantage would it have been to the world had he lived in the midst of pomp and grandeur? The kings and rulers of the earth might indeed have had a perfect model for their imitation, but it would have been lost upon the great body of mankind. Our Saviour chose a manner of life in which he was a daily and familiar pattern to all men of the most important as well as most difficult virtues. Observe his condescension, his disinterestedness, his delight in doing good, his indifference to worldly enjoyment, his patience under contempt, his meekness under persecution, and his perfect resignation under the bitterest distress. These are virtues which we are all called to practise during our pilgrimage. To assist us, then, we have the example of our Saviour, and the assurance that having borne our griefs and carried our sorrows, he knows whereof we are made, and remembers we are but dust; and having been himself exposed to trial, will succor us when we are tempted.

4. There is one more reason why Christ should suffer, when we consider him in the character of *Re-*

deemer of the world. If there appear to us any difficulty in believing that he has offered his life a ransom for sinners, let us remember that this is entirely a subject of revelation. No similar transaction has ever occurred by which we can measure its propriety, or explain its nature. Let reason then approach it with awe and humility. Sufficient be it for us, when the thought suggests itself, why ought Christ to have suffered,—to know that Scripture says, "He was wounded for our transgressions, he was bruised for our iniquities; that by his stripes we are healed; that the Lord hath laid on him the iniquity of us all; that he is the Lamb of God which taketh away the sin of the world; that God hath sent him forth to be a propitiation through faith in his blood; that he hath once suffered for sins, the just for the unjust, that he might bring us to God." These are the words of Scripture, and if words have any meaning, they can mean nothing less than that doctrine which the Church explicitly declares, that Christ came into the world to suffer death upon the cross for our redemption, and that he made there a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.

No one can show that the doctrine of atonement is inconsistent with the character and attributes of God. We do not deny that it has difficulties; but humble faith will believe and adore the grand principle of that revelation given to us by Him whose ways are in the great deep, and whose judgments are past finding out. I say the grand principle of that revela-

tion—for, annihilate the doctrine of atonement by the blood of a Redeemer, and you strike out the glorious sun from the centre of the universe. All is dark, and cold, and cheerless. It is this which throws light upon the clouded path of the sinner, which warms his heart with pious love, and which cheers him with the well-grounded hope of pardon and reconciliation. Yes, blessed Saviour, it is the death which this Church this day celebrates which fills us with ardent love for thee, which gives us undoubting faith in the pardon of our sins through thy merits and intercession, and which inspires us with the brightest anticipations of that future glory which thou hast shed thy blood to procure for us! What words can express our gratitude! Thou hast redeemed us by thy blood. For this cause at thy Name, which is above every name, every knee shall bow, and every tongue shall confess that thou art Lord, to the glory of God the Father! And we will sing, Worthy is the Lamb which was slain and has redeemed us unto God by his blood!

You have thus seen, my brethren, that the reasons for which Christ was a suffering and dying Saviour, are all connected with your everlasting happiness. When therefore you have reflected upon all the circumstances of his passion and death; when you have followed him from his agony in the garden to the time when he was betrayed by the deceitful kiss of one of his followers, seized as a common malefactor, then dragged to the high priests, deserted by all his friends, and wantonly beaten, insulted, spit upon, carried to

Pilate, and although acknowledged innocent, yet scourged as if guilty, delivered to the unprincipled soldiery, and mocked with a crown of thorns and purple robe,—nailed to the cross between thieves, his very tortures made the subject of cruel insults,—when all these events are fresh in your minds, and your hearts are softened by the affecting history; then ask yourselves why was it that the meek and unoffending Jesus was thus appointed to undergo all these pains? Why was it that one who did no wickedness, and in whose mouth there was no guile, why was it that he suffered like the most abandoned of malefactors? It was for thy sins, O man! For thee he was despised and rejected; for thee he was made a man of sorrows, and became acquainted with grief! for thy transgression he was stricken,—the chastisement of thy sins was upon him, and by his stripes thou art healed! Do we realize this? When we read of the sufferings and death of Christ, do we feel that he suffered and died for us? Shall we not then abandon those sins which could be washed away only in the blood of that spotless Lamb which was slain for us, and shall we not live more to him who died for us?

Repentance and amendment is the evidence, and the only evidence, that we feel as we ought the solemn events our Church this day celebrates. We may be moved with compassion at the spectacle of suffering innocence and injured virtue; we may burn with indignation at the barbarity and insolence of wicked men. But these are not the only emotions which the

events of to-day should excite. We should mourn and lament for those sins which first put to death the Son of God; we should be filled with indignation at those transgressions which crucify him afresh every time we commit them. It matters not that we feel, except this feeling permanently affect the temper of our minds. Retire, then, my brethren, from the house of God, and take into your hands the sacred record of the passion and death of your Saviour. Regard it well. And when you feel sorrow for his sufferings, look into your own hearts for the cause of them. For you he left the mansions of light and glory; for you he tabernacled with sinful flesh; for you he was betrayed, condemned, put to death. What return will you make for this love? What reward will you give to the Lord for all his benefits? He asks from you none but to accept the terms of salvation which he died to procure. He died to save you, and your salvation is all the return he expects. This is the joy which was set before him, for which he endured the cross, despising the shame.

Let this mind be in you, my brethren, which was in Christ Jesus. Seek, by penitence and prayer, to have a realizing sense of your entire dependence upon the love of God, who gave his only begotten Son to die for us on the cross, that we might have life, and might have it more abundantly.

Let these truths be present with you when you meditate upon the transactions of this day, and your

heart will be melted; and tears of mingled grief and penitence will flow, and you will say—

"For me these pangs his soul assail,
For me this death is borne;
My sins gave sharpness to the nail,
And pointed every thorn.

"Let sin no more my soul enslave,
Break, Lord, its tyrant chain;
O save me, whom thou cam'st to save,
Nor bleed, nor die in vain."

NEITHER RICHES NOR POVERTY DESIRABLE.

PROVERBS XXX. 8, 9.

"Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

A MEDIOCRITY of condition has been the theme of praise among the wise and good of all ages. It has been represented as a state eminently favorable to wisdom, to virtue, and to happiness. But its best and highest recommendation may be found in the words we have selected for our text. We there learn that the service of God will be most surely and ardently performed, when men are neither hardened by the chilling influences of poverty on the one hand, nor on the other tempted to pride and self-indulgence by extensive wealth. Fully convinced of this most important and salutary truth, Agur, the son of Jakeh, presents it to his disciples in the form of a prayer. He had himself been accustomed to use it before the

Almighty, and it is recommended to their notice and imitation. Nor is it less deserving our serious consideration, my brethren. We know not who Agur was, nor is it of importance that we should inquire. His words are those of wisdom and piety, and they come to us invested with the authority of inspiration.

But perhaps we may be at first startled at the apparent paradox contained in them. To be preserved from poverty is a very natural petition. But how shall we be induced to pray against riches,—riches so essential in our view to independence and to happiness, and presenting such powerful means of being useful to our fellow-creatures? How can we be expected to ask of God to withhold these from us? To be content and resigned if we are deprived of them, is indeed an acknowledged duty. But we are all ready to hazard the dangers and temptations which follow in the train of wealth, and we think it not unreasonable both to labor and to pray, that we *may* be thus tried.

Our text, then, requires some illustration; and this illustration it is my design to offer to your notice at the present time. To rescue the words of Agur from any misconstruction, we observe,

First, That the opposite conditions of poverty and riches are supposed to exist, and are therefore essential to the present constitution of things. That man must be entirely ignorant of the structure of civil society, who can suppose it possible to do away the distinctions created by the unequal distribution of wealth, or if possible, can imagine that the happiness of the human

race would be advanced by such a measure. There always have been, and there always must be, the rich and the poor.

The irregular distribution of the goods of fortune has sometimes been advanced as an objection to the administration of Providence. But we who are assured that God is no respecter of persons, and that his tender mercies are over all his works, feel confident that this inequality in our temporal condition arises not from any defect in his care of his creatures. The diversities of rank form a part of the wise and benevolent plan of Providence, and are necessary to preserve the order and well-being of society, and to connect and endear mankind to each other. Opportunity is thus afforded to the rich of exercising charity and compassion,—at the same time the poor may practise faith and trust in God, patience, humility, and contentment. We are thus led to observe,

Secondly, Upon the words of our text, that although Agur prays for mediocrity, he does not deny that poverty and riches are both capable of being turned to a religious account. Were this not the case, we might indeed with justice condemn the order of Providence. Did wealth of necessity render its possessor proud and luxurious, did it cause him always to deny God, and say, who is the Lord? we should be constrained to look upon it as the most tremendous of evils. And did poverty always produce an irresistible temptation to steal, and to take the name of God in vain, we should consider this a thousandfold worse

than its cruel privations and sufferings. But this is not the uniform operation of extremes in the outward condition of men. No; the world presents to us noble and redeeming examples of kindness, generosity, humility, devoutness, and every ornament of morality, and every grace of piety, in close connection with unbounded affluence; and, also, it shows us of mild content and pious resignation in some of the lowest circumstances of human fortune. Were the bounty of God equally bestowed upon all, not only would many of the most amiable virtues be unknown, but many of the most delightful feelings of the human heart would lie dormant. Where would be the glowing sensation which springs from a consciousness of having relieved the necessitous, shared our bread with the hungry, clothed the naked, and made the widow's heart to sing for joy? And where, also, would be the delight of unburdening a grateful heart in warm thanks to a kind benefactor, and the more calm and permanent joy which the pious poor have in looking forward to that future reward which is promised to a patient endurance of affliction? We know that under the influence of piety, the relations of rich and poor are some of the most interesting and most profitable to our spiritual improvement. While the hand is extended to afford relief to the necessitous, the heart is softened with the purest Christian love, and it swells with grateful emotions to that Being from whom alone its abundance is derived. And while pious poverty receives the proffered bounty, the same love to man is promoted by grati-

tude to the beneficent individual, and the same piety by the consideration that it is God who sends the kind messenger to relieve the necessitous. But while we thus state the capabilities of the two opposite conditions mentioned in our text, we must observe,

Thirdly, That they are exposed to extraordinary temptations. The most prominent of these are suggested by Agur in his prayer for mediocrity. "Lest I be full and deny thee, and say, Who is the Lord?" Is it not the tendency of worldly success to produce self-confidence? Does not wealth often seduce men into pride, and ostentation, and forgetfulness of God? Why did Moses give that solemn caution to the people of Israel in anticipation of their future prosperity? "When thy flocks and thy herds multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, beware lest thine heart be lifted up, and thou forget the Lord thy God, and say, My power and the might of my hand hath gotten me this wealth." The great prophet knew the danger attending worldly elevation. He knew that it swelled the heart of man naturally inclined to pride; that, naturally prone to impiety, it prepared him the more readily to forget his Maker.

Nor is this all; the very pleasures which wealth both gives us the means and places us in the way of enjoying, have a corrupting influence. They debase the mind, and fix it upon earthly and sensual gratifications. And riches have a tendency to quench the spirit of charity. This may at first appear an extrava-

gant position, that the love of our fellow-creatures, and the desire of relieving their wants, should decrease in proportion as the ability to relieve them advances. But it is no less true than wonderful and lamentable. Riches elevate their possessor in the most important respects, according to the estimation of the world, above his fellow men. His equipage, his apparel, the luxuries of his table, his pursuits—all these cut him off from sympathy with his fellow-creatures, except with those in the same condition of life with himself. And the farther we are removed from a knowledge of men, and their sorrows and sufferings, the less are we inclined to pity them. The self-indulgence which wealth too often produces, not only hardens the heart against the feelings of human woe, but also disinclines it to any of those sacrifices and self-denials which the Gospel imposes upon its disciples.

"How hardly shall they that have riches enter into the Kingdom of heaven," says our blessed Lord, moralizing upon the conduct of the rich young man who preferred his great possessions to the service of Christ. A solemn caution, this, to the sons of affluence. It is by no means a thing impossible, that the wealthy should be devout members of the Church on earth, or should receive admittance to the kingdom above. Far be it from us to say this. But we must affirm the words and the doctrine of our Master, and say that it is difficult, and that this difficulty should rouse those who are increased in this world's goods to tenfold caution, lest riches become to them a temptation and a snare;

a snare to catch their souls, and entangle them, and bring them into the power of the destroyer, like the ill-fated bird, who would otherwise mount with aspiring wings and cheerful song to the highest heavens.

Poverty has also its dangers. "Give me not this," says Agur, "lest I be poor, and steal, and take the name of my God in vain." These are the temptations of extreme poverty—to steal, and take the oath of perjury for a reward. But we are liable to other evil dispositions when deprived of that portion of wealth which we esteem necessary to our comfortable support. This state produces in those who have not true piety to sustain them, repinings, envyings, murmuring against Providence. The sins mentioned in our text, theft and perjury, though perhaps more heinous consequences of poverty, are not so frequent as these. Many there are who in their secret hearts covet their neighbor's possessions, who yet would shudder at the idea of unjustly taking them from him. Yet we must remember, "thou shalt not covet," is a solemn commandment. And He who sees our inmost thoughts will detect our transgressions, though they may not be manifested by open acts of violence or deceit.

Fourthly, Are we not prepared now, my brethren, to observe, and to approve, the wisdom and piety of Agur's petition? He desires to be equally removed from the dangers which are always attendant upon extremes in life. That the middle course is the course of safety and happiness, every moralist, poet, and phi-

losopher has affirmed, and no man of reflection can withhold his assent from this position, however his conduct in eager exertions after wealth may contradict it. But it is my province as a Christian minister, to declare that mediocrity is most favorable to piety. Yes, brethren, this is the truth of God's Holy Word. In all your anxious designs and laborious efforts to amass wealth, remember that you are not by this means advancing your most important interests. May we not say that you are rather retarding them. You seek for wealth—the whole world is engaged in this common pursuit. We declaim not against this. Perhaps the universal passion was necessary to induce so many to go forward that among them some might obtain the happy mediocrity. Ah! could they be satisfied with this, could they be content when Providence had moderately blessed their basket and their store, could they be restrained from seeking to heap them to overflowing, could they believe that beyond a competency wealth adds not to our earthly happiness, could they be convinced, if riches increase, not to set their hearts upon the fallacious possession! But no; men will not be thus wisely temperate in their desires. Enough must be increased to abundance, and abundance must be swelled to profusion, and even profusion cannot satiate the all-devouring appetite.

How seldom is it that we behold a dignified and pious abstinence in regard to worldly accumulation; how seldom do we witness the influence of Agur's wise petition in the conduct of life. As riches are compara-

tively the possession of but a limited number of mankind, the great multitude must of course be striving after mediocrity only. They all say, in commencing, they shall rest contented with a competency; but setting aside the very indefinite meaning of the word competency, we may be convinced how few are at heart as moderate as they think themselves, by observing how few rest satisfied with the attainment of their first desires. One acquisition prepares for another, and the appetite grows with that it feeds upon.

But let us, my brethren, under a conviction of the declarations of the Gospel, that wealth is as deceitful as it is uncertain, let us resolve that our best thoughts, our warmest desires, our most earnest exertions, shall be given to the durable riches and righteousness. Let us determine to make the prayer of Agur our own. For mediocrity of condition alone can the good man pray. Seriously observe this truth, my brethren. The Scriptures give you no authority to pray for riches. Their whole spirit discountenances such a petition. If uttered, it will be heard at the throne of grace with a holy indignation. If complied with, it will be in the spirit of a righteous retribution. And if he pray for wealth, it may be given to the unhappy blinded mortal, but it shall eat like a canker into his soul; it shall cause him to consume days of painful labor and nights of anxious thought; it shall detach him from every generous, every noble purpose; it shall keep him grovelling in the dust; it shall freeze the sympathies of his heart; and he shall go to his grave unwept and

unhonored, and prodigality shall scatter, and riotous extravagance shall consume, his dearly earned and long hoarded treasures.

But he who prays, and praying, lives in the spirit of his prayer, "Give me neither poverty nor riches," he shall be blessed of God, and honored of man. If riches increase, and they may increase unto profusion, still they will not disturb the equal balance of his mind. Estimating according to their just value, worldly possessions, he was satisfied with a competency and grateful for it. And now that his cup of prosperity has overflowed, he rejoices, because he has more extensive means, not to advance his own happiness, but the happiness of his fellow-beings. With him, wealth brings no additional anxiety but the anxiety to do more good. His path is one of cheerfulness and joy, for it is blessed by the prayers of the widow and the orphan. Although owning earthly treasures and dispensing them, yet his chief treasure is in heaven; and when summoned to leave the world, he goes without painful regrets. His name is honored, and his memory revered by weeping children, who emulate his virtues, and aspire to the happiness which he has taught them to look to as their chief desire. This indeed is a condition truly to be desired, but how seldom attained.

May mediocrity of condition, then, be ours! Should it, however, be poverty, may we bear it with cheerful and pious resignation. Should it be riches, may we sustain it with holy temperance and humility. But should the prayer of Agur be answered to any of

us, may our hearts be filled with gratitude, that we are in the condition most favorable to wisdom, to peace, to virtue, to happiness, and above all, to the cultivation of that heavenly temper which on earth is itself wisdom, and peace, and virtue, and happiness, and which, in the kingdom above, is the temper of angels and just men made perfect who surround the throne of God.

OBEDIENCE THE TEST OF CHRISTIAN KNOWLEDGE.

1 John ii. 3.

"And hereby do we know that we know him, if we keep his commandments."

Obedience was constituted by our blessed Saviour the test of our love for him; "If ye love me, keep my commandments." It is also the only satisfactory evidence of our knowledge, as the Apostle asserts in my text. Indeed, love and knowledge can in no other way give demonstration of their existence and efficiency. When love exhausts itself in ardent but aimless sensations, and when knowledge restricts itself to the regions of speculation, they can produce no result that will be acceptable to God. The one must control the affections, and the other must enlarge and regulate the understanding, and both must thus gradually bring the whole man into a full conformity with the requisitions of the Gospel. And when he can be assured that in the spirit of his mind and in his outward actions he is

manifesting this conformity, then may he believe that his love is sincere and his knowledge accurate. In this way are we enabled to know that we know God—if we keep his commandments. This expression of our text is peculiar, and I think that a brief examination of what it implies will be calculated to direct our attention to a very important inquiry in connection with our religious state.

To know that we know a thing may at first view seem to be a redundant form of speech. Is it not sufficient, it may be said, to declare of a man that he knows a certain fact or a certain proposition? If he does know it, is he not conscious of the existence of this knowledge in his mind? Why should he be required to catechise his own memory or understanding, to ascertain whether he knows that he knows this fact or this proposition?

Now, were the mind of every man clear and quick of apprehension, and were the conscience of every man sensitive and well informed, there would be no necessity for this close investigation. If such were the moral condition of our race, and any individual then declared that he knew a thing, we should be satisfied that his impressions were strong and accurate; and that, having a distinct consciousness of them, he would be excited to perform with zeal and constancy every duty involved in this knowledge. But we are assured that far different is the state of the human mind and the human heart. The one is full of weakness and prejudice, the other is deceitful above all

things, and desperately wicked. These are a part of the deplorable consequences of the fall of man; and therefore the New Testament, which was designed to remove or alleviate these consequences, directs us as part of our moral discipline to know that we know. And it is of the utmost importance that we should exercise this discipline, for there is in the world superficial and imperfect knowledge, as opposed to that which is full and extensive; and there is speculative and curious knowledge, and, on the other hand, that which is practical and useful. This statement, which is true of human science, as every one who has made the operations of the human intellect at all a subject of study will readily confess, is equally applicable to religion. In order to know whether we know the truth as it is in Jesus, we must put ourselves to a faithful and searching self-examination. Were we universally to do this, we should discover that the amount of religious knowledge around us is far less than we may have been lead to suppose.

We imagine that we are a highly favored people; that there is no portion of the world where information upon moral and religious subjects is more widely disseminated, or where there is a larger proportion of the population more strictly under the influence of correct principles. This may be true, when we institute a comparison between ourselves and those who in the order of Providence have been placed under less favorable circumstances. But this is not a just or a safe mode of instituting a comparison. We must com-

pare ourselves with the Word of God, and thus decide how far we are from the standard by which we are alone authorized to judge. A scrutiny carried on in this manner will satisfy us that, after all, there is not a great deal of sound and efficient religious knowledge in the world; and that while there are many who profess to know, there are few who can satisfactorily prove that they know.

But it is unprofitable to employ our time in trying to discover how the case stands with others; it is much better for each one of us to come to himself. And it is my duty to excite you to this investigation, and to aid you in carrying it forward. Were the question put to you, are you acquainted with the Gospel of Jesus Christ, and with the hopes and promises it holds forth, and the duties it enjoins upon you? many of you, perhaps most of you, would reply in the affirmative. While you would not profess to be versed in theology, or to be familiar with the learned questions involved in the criticism of the Sacred Volume, you could not suspect yourselves of ignorance of its leading truths and requisitions.

Let us now come to the test. We will restrict ourselves to one point, viz., the one brought forward in the text—the knowledge of Jesus Christ. This is the point now presented to our notice. Hereby do we know that we know him, that is, Jesus Christ, if we keep his commandments. Obedience is the only satisfactory proof that there is in the mind a knowledge of Christ; and when this does not exist, we may be

sure that there is somewhere a serious deficiency. Let us endeavor to detect where it lies. Your knowledge may be superficial and imperfect, hidden, curious or speculative, whereas it ought to be full and extensive, available for present use, and practical. I do not of course mean to imply that we can, "by searching, find out the Almighty unto perfection," nor that views of the Divine character and the revealed Word, equally deep and clear, can be obtained by all men. The capacities of men are extremely various, and various also are the opportunities vouchsafed to them for acquiring information. And there is much in sacred things entirely beyond the reach of any human faculties. But still every man has a certain capacity and certain opportunities afforded for its cultivation, and the fitness and extensiveness of his acquirements in religion will be measured by these.

How many a poor man is there who, with the simple received translation of the Bible in his hands, by a faithful, diligent, and prayerful use of it, has fuller and clearer knowledge of Jesus Christ, his offices, and his doctrines, than many who are well versed in all the mysteries of Hebrew and Greek learning, and all the history of primitive people and their manners and customs? The truth is: this man, poor, perhaps, and unlettered, has gone forward in the spirit of the subject he was investigating, and with his deficient attainments. He felt the want of religion; he needed its comforts, and was willing to be directed by its requisitions; he therefore set himself about learning

what God would have him do, and point after point he ascertained his duty and his privileges; and as fast as he ascertained them he was satisfied, and had comfort in his knowledge. He is not now perplexed with doubts, nor is his peace of mind overshadowed by difficulties. He knows that Jesus Christ is his Redeemer, his support in this world, and the Saviour of all his hopes for the next, because he feels that he is using every effort to obey the revealed will of his Saviour as unfolded to him in the Bible. This constant effort brings him into a union and familiarity with Christ, if we may use the expression,—a familiarity with his character, his offices and his language, while the man of learning is all the time employed in abstruse investigations, and questions preliminary to the only truly important and essential one, "Lord, what wilt thou have me to do?"

But I have stated extreme cases. Those who are generally brought within the reach of instruction from the pulpit in this place, are neither so ignorant and unlettered as the individual to whom I have alluded on the one hand, nor so occupied with abstruse studies as the other. On the contrary, are there not many who are culpably ignorant of what the Bible teaches, who either do not read it at all, or who read it in a careless and superficial manner? Nay, have we not reason to fear that there are those, and pretty regular attendants upon the house of God too, whose only knowledge of the Sacred Word is through the recollections of their youth, and the portions which they

hear read in the weekly services of the Lord's house? Now many of these will think that they know something of religion; they would be offended to be accused of gross ignorance. They regard themselves as knowing more than they practise. This indeed is very probable. But let them bring the state of their information to a trial.

The Scriptures speak of Jesus Christ as the only Son of God, come to redeem us from transgression, and to shed his blood that we may live; thus implying that but for him we should have died eternally. They state that the only way to avail ourselves of the privileges Christ has purchased by his meritorious sufferings and death, is to believe in him. They speak of a change of heart wrought by the Spirit of Christ, and explicitly declare, that if any man is in Christ he is a new creature. They tell also of the operations of this Spirit in renewing the heart day by day, and thus sanctifying the faithful and rendering them meet to be partakers of the inheritance of the saints in light. The Bible is filled with these and many like declarations, in which the connection subsisting between Jesus the Saviour and the true Christian is fully unfolded.

Now, how many are there here present that know these things? They have heard of them, perhaps, occasionally, in the Sacred Word, or in casual reading or conversation. But have they any assurance or clearness of knowledge? Do they, to use the expression of the text, know that they know what these things mean? I suspect that there are very many in a de-

plorable state of ignorance. But they will perhaps reply, all these are doctrinal subtleties. We never trouble ourselves with such questions. They are mysteries, and we wish to adhere to the clear and simple portions of Scripture; we want only that which is practical. We do not approve of doctrines, we want every-day duties practically enforced. Such objections as these prove absolute ignorance of what religion is. In Christianity there is no practical duty unconnected with doctrine.

But for a moment, and for the sake of argument, let us waive this question, and acknowledge that it is consistent with revealed truth to speak of duties, taught by Christ, without any reference to doctrines equally enjoined upon our notice by him. How far do these very persons who are so strenuous for the morality of the Gospel, understand the nature, the extent, and the obligations of this Christian morality? In what way do they make a conscience of living up to it? Why are they obedient to its requisitions? Are they not often moral in outward deportment from a sense of propriety, from habit, from a regard to character, and such motives? Have they a reference to God and his commandments in all their actions? and do they keep the interior of their mind and affections as pure as their outward deportment? And after all do they know that they know Christ, even in this limited sense, by a consciousness that in making a principle of obeying his commandments they live up to this knowledge? I suspect that very much of the morality

that there is in the world separate from Christian doctrine, is the morality of habit, of sentiment from early associations, of example in imitating others, and of fear in being restrained from following our own inclinations in view of the consequences which would ensue. All this is uncertain, unsatisfactory; it is no security for a uniform course of virtuous life here, and it cannot stand the test of God's judgments hereafter. The will of God is the only source of moral obligation, and the desire of obeying him is the only motive to obedience which he will accept. And this brings me back to the point upon which we were touching, of the connection between the morality of the Gospel and the doctrines of the Gospel. Have they not the same foundation? Did not the words in which both are represented proceed from the same Spirit of truth? Have we a right to take the revelation of God, and make our selection of what we will adopt and what we will reject? Was not the whole revealed in compassion to our ignorance? And if so, does not this very ignorance unfit us for the office of selection? No, my brethren; we must take the whole as God's Word, and adopt it, and learn from it, and be governed by it. Precepts of morality are indissolubly intwined with doctrines, and what God hath joined together let no man put asunder.

And now, my brethren, I would humbly trust that many of you, even by the observations thus thrown out, in an informal way, upon the text, may be excited to examine yourselves as to the extent of your know-

ledge of Christ. I would trust that you will not rest satisfied any longer with vague impressions, that you will not esteem yourselves his disciples simply because you bear his name, attend the worship which is offered up in temples dedicated to his service, and because you approve the general tone of the moral precepts he put forth, and have in some measure acquired the habit of obeying them. Your investigation must be much deeper. The only knowledge of a subject which is satisfactory and profitable is that which gives us a certain command over it. We can hold it up, as it were, and look upon it, every side. We gain a certain confidence in regard to it, and as the text expresses the state of mind, we know that we know. Now, is this the state of your mind upon the great, the leading question in religion, your interest in Christ? When persons were excited in ancient time to ask, "What shall I do to be saved?" the reply was, "Believe in the Lord Jesus Christ, and thou shalt be saved." Do you then know what it is to believe in him? Have you weighed the meaning of this phrase? have you looked at it in all its bearings? have you contemplated Christ in all the offices which he sustains in relation to fallen man?

In the passage immediately preceding our text it is said, "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." You will all doubtless acknowledge that you have sinned. Do you then comprehend the meaning of our having an advocate with the Father? do you know why he is styled the righteous?

do you understand in what sense he is the propitiation for our sins? I have met with those who were ignorant as to human learning, who could hardly read their own language, and who could not write a letter of it, who yet could reply to these questions in the fullest and most satisfactory manner, and who had an assurance of knowledge that all the philosophy of the world could not shake; who took a moral position, and enjoyed a happiness which kings might envy, and before which the sages of the earth might bend in humility. And I have also met with those who could discourse learnedly upon all questions of human science, who could detect the nicest shades of meaning in all moral investigations, who could read in their original tongues the Sacred Volume, and throw upon it the critical lights of history and philosophy, who yet were in doubts and darkness as to the character of Jesus Christ, and the relation in which he stands to their future and eternal happiness.

Oh! save us from this learning, and intellectual power, and surround us with this ignorance, if one only is compatible with the clear views, the consoling reflections, the bright hopes, the contented and useful life, the tranquil death and the glorious immortality of the true Christian. But neither the one nor the other state is incompatible with Gospel knowledge and Gospel faith. Only the poor and ignorant man is perhaps already of an humble mind; as a little child he approaches the kingdom of heaven, and is therefore readily admitted therein, whereas he who is endowed with

learning and intellectual power has a severe discipline to undergo, and much self-denial to exercise. But he is already prepared to arrive at one conclusion if he will attend to it. Give him a proposition in human learning, and he understands the process by which he can know if he knows it. If he know it, he can use it fearlessly and effectively for what it was designed. Let him in the same way put to the proof his knowledge of Christ and his Gospel; the text has given the mode of proof,—hereby may we know that we know him, if we keep his commandments. Now, he commands us to believe in him and to obey him, to believe in him as our Saviour and to obey him as our lawgiver; if we are in this state we know that we know him. If not, whatever may be our self-confidence, we are yet ignorant of him.

We may be indifferent to this now, but the time is coming when the knowledge of Christ, the thorough, abiding, saving knowledge, will be our only resource, and superficial acquaintance will avail us nothing. We may say, "Lord, Lord, have we not eaten and drunk in thy presence, and thou hast taught in our streets?" but then will he profess unto them, "I never knew you; depart from me, ye workers of iniquity!"

THE HOLY SPIRIT GRIEVED ON ACCOUNT OF OUR SINS.

EPHESIANS IV. 30.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

THERE is something inexpressibly solemn and affecting in the idea that superior beings, the inhabitants of the spiritual world, are constantly watching the sons of men in their progress through this state of probation, and are deeply interested in its results. As we are expressly told that there is joy in heaven over a repenting sinner, so may we believe that there is sorrow, such as angels feel, over the error and depravity of those who wander into the devious paths of wickedness. And not merely are the blessed angels concerned for our moral and religious welfare, but the holy God himself, though seated on his throne in the heaven of heavens, yet condescends to behold the things that are done upon the earth. He has gra-

ciously declared that he cherishes for us a paternal regard. He notices and applauds our virtuous efforts, and deigns even to say that he grieves for our sins and the hardness of our hearts. Upon this acknowledged interest of the Supreme Being in our concerns, the exhortation of the Apostle in my text is grounded,—"Grieve not the Holy Spirit of God." These words will lead us to inquire, *first*, into the nature of the Spirit of God; and, *secondly*, into that course of conduct which is denominated grieving him.

I. We are first to inquire into the nature of the Spirit of God, for this must be understood before we can affirm what will be pleasing or displeasing in his sight. Who then is this Spirit of God, and what are the characteristics under which he is revealed to us? The Spirit is only a personification of some of the attributes of the Supreme, some will reply, and has no distinct personal existence. But we are taught from the Holy Scriptures that the Spirit of God is the third person of the ever blessed Trinity, proceeding from the Father and the Son, of the same nature and of equal power with them, and with them constituting the one only living and true God. Having declared thus much we can go no farther, because we have reached the limits which the Sacred Volume has assigned to our knowledge in the present state. If asked how is it possible that three persons can subsist in one Godhead, that there is a distinction between them, and that they nevertheless constitute but one adorable Being? we must confess that a question is proposed

which we cannot solve. We dare not go beyond the Bible to say either more or less. We find that the Supreme is revealed to us as the triune God; that Father, Son and Holy Spirit are separately mentioned, and that godlike attributes are assigned to each, and godlike offices are performed by each, and all in so explicit a manner, that we cannot hesitate to receive this doctrine as a fundamental article of our faith.

We enter not into the proof of it at this time; we have on several previous occasions endeavored to satisfy your minds in regard to it. But while on this day we devoutly comply with the requisitions of the Church in celebrating the coming of the Holy Ghost, and acknowledge our belief in his being and personality, let us recall to mind his peculiar attributes, that we may compare with them our own conduct, and discover whether or not it is such as will grieve him. The Spirit of God is eminently the Spirit of truth, of purity, and love. As the Spirit of truth, he communicated to the minds of Prophets and Apostles all these important discoveries which are contained in the revealed Word of God, and by his ordinary operations he still conveys to the hearts of men a vital knowledge of the way of salvation. As the Spirit of purity, he cleanses the hearts of men from the defilements of sin; he inspires holy thoughts and designs, and is engaged in the work of renewing and sanctifying our fallen nature. As the Spirit of love, he pours into our hearts that most excellent gift of charity, the very bond of peace and all virtues; he labors to bring men

to unity and concord, and would teach them mutual forbearance and affection, and to strive only who shall most ardently love and most faithfully serve his Maker. These are some of the offices which belong in an especial manner to the Holy Spirit of God, and by executing these he seals us to the day of redemption. To seal is to place upon any thing a mark of designation, to give evidence that it belongs to him who had power and authority to impress it with his signet. The Holy Spirit then, by leading us to a knowledge of the divine truth, by purifying us from corruption, and by warming our hearts with the sincere love of God, marks us out as the children of God; and as those who at the great day shall be redeemed from sin and death, and shall be entitled to the eternal joys of the kingdom of heaven.

II. We are now prepared to inquire what is that conduct of men which will grieve this holy Being whose peculiar offices we have stated. But here it may be asked, Can the Divine nature be exposed to such a painful emotion as that mentioned in the text? We can readily comprehend how a parent is grieved for the errors and sins of a beloved child; but is it not an essential part of our idea of the Deity that he is free from the sufferings as well as the imperfections of our nature? Unquestionably it is. According to the strict acceptation of the terms, God cannot repent or be sorry, or in any other way be liable to change. These emotions suppose an imperfection, and such a dependence upon outward circumstances, as is incon-

sistent with the idea of an eternal and Almighty Being. But notwithstanding this is the severe and unalterable truth as regards the character of the Deity, we yet find in the Sacred Volume many such expressions as these: "It repented the Lord that he had made man;" "He was grieved for the hardness of their hearts;" "In all their affliction he was afflicted."

Such modes of speech are figurative, and are adopted in compliance with the imperfection of language and in accommodation to our limited faculties. We cannot understand the Almighty to perfection, and all our knowledge of him must depend upon our enlarging to their utmost extent our ideas of the good qualities which belong to us, and our language as it is constructed in reference to earthly things must be extremely deficient when applied to the Divine nature. When the Scriptures then declare to us that the Spirit of God may be grieved, it is intended we should understand that he is not indifferent to our conduct; but if we resist his warnings and despise his admonitions, we must be accounted perverse and ungrateful, like children who slight the instructions and turn a deaf ear to the entreaties of an affectionate parent. But as our Father in heaven is infinitely greater than an earthly parent, so is the wickedness and ingratitude of resisting the Holy Spirit the most aggravated in degree.

As the Spirit of God is the Spirit of truth, and purity, and love, we grieve him whenever our actions are at variance with these adorable attributes, whenever we perversely resist the affectionate appeals which

he is ever making to our understandings and our affections. Do you doubt, my brethren, whether such appeals are made? do you question the reality of those influences which have been exercised among men, ever since that day of Pentecost when the Spirit was poured out upon the assembled Apostles, and the promise of our blessed Saviour was fulfilled in the advent of the Divine Comforter? Do you doubt because you have no external evidence of his existence, because your eyes cannot see him, nor your hands lay hold upon him, nor your bodies be made sensible to his operations? Oh! faithless and unbelieving, expect not the evidence of sense to this great doctrine of the Gospel of Christ. Inquire of your own spirits. The Divine Comforter is not a material being, and your material frames cannot bear witness to him. But he is a Spirit, and your spirits only can feel his influences and respond to his entreaties. Have you never, then, when reading the pages of the Sacred Volume, or hearing its doctrines and precepts unfolded, or when you have been wrapped in meditations upon the greatness and goodness of God, and your accountability to him, have you not at these times felt the power of Divine truth, and heard the spiritual voice unfolding the path of duty, and saying to your conscience, "this is the way, walk ye in it?" Be assured that then the Holy Spirit of God was holding intercourse with you, and if you neglected his warnings and went counter to his instructions, he was grieved at the hardness of your heart. And have you never experienced ardent aspirations

after purity and holiness; has not virtue excited in you a peculiar interest and appeared clothed with uncommon loveliness; has not vice seemed loathsome and degrading; and have you not for a time been fully convinced that holiness of life and character constitutes the true dignity and happiness of man?

Know that all this was the operation of the Spirit of grace, and if you have resisted it, and have encouraged the intrusion of impure thoughts, and have returned to wicked actions, the Spirit of God has been grieved and has left you, because he cannot dwell in a polluted heart. Have you never felt those bonds of selfishness and coldness which enchain so many of us to the earth giving way, and your enlarged spirit walking forth, in the freedom of Christian charity, and embracing with its sympathies the whole human family, and stretching out its sentiments of love even to the kingdom of heaven and the blessed spirits who dwell there, and the great Being who reigns there? Doubt not but the Holy Spirit has been kindling in your breast the fire of holy love. But if you quench it by being again absorbed in earthly thoughts and pursuits, and being limited to earthly objects of affection, the Spirit is grieved, and departs; for his genial influences cannot remain where worldliness and selfishness hold undivided sway.

It would take long to enumerate all those circumstances under which the Holy Spirit of God is grieved —even as long as to declare all those occasions when pious thoughts and good designs have been raised in

the heart of any man, and have been again forgotten and abandoned. But let any one consider how often he has been warned against temptation, or admonished after sin, or excited to virtue, so often has the Spirit been striving with him; and whenever sin has triumphed the Spirit has been grieved. But it may be said, as the Spirit is all powerful, why does he not constrain us irresistibly and bend our stubborn tempers to that course of conduct which He approves? Where, let me ask, would be the value of such an extorted obedience? in what esteem could we hold that man who was free from sin merely because he was restrained from committing it? The service of God is one upon which we must enter willingly. His government is a government of motives, and these motives are presented to our understandings and our hearts by the agency of the Holy Spirit, and if we render a voluntary and cheerful compliance, then are we his acknowledged and approved subjects. We must not, then, imagine that the Spirit has not yet approached our consciences because their remonstrances have never been so loud as to overcome our opposition. No; the heavenly minister of grace has been near to us all, who have lived within the sphere of Gospel knowledge and privileges.

Let this thought induce us all most seriously to consider what reception we have given to the heavenly visitor. Do not suppose that his rejection is a matter of trifling consequence, and that it incurs merely the loss of those benefits which he would have conferred. No, my brethren; if the Spirit of God can be grieved,

we read also that He can be provoked to anger—anger, not an irritation like that of weak and frail man, but a solemn, awful, and just displeasure. Of such an anger how dreadful are the consequences! The unhappy delinquent is left to himself and his own devices. The Spirit of God once banished from the heart,—at the same time spiritual light, and purity, and love have gone. All is dark and hopeless, and at the latter day all will be utter despair.

Let us then, my brethren, take heed to the day of our visitation. Let us remember how highly honored we are in that our hearts are daily approached by so holy and powerful a Being. It is a most solemn consideration that the Spirit of truth, and purity, and love, has admittance to our inmost souls, and has knowledge of our most secret thoughts. And it is a most animating thought that this same Spirit will make the hearts of the pure and holy his temple of abode. Let us then encourage and solicit his presence by virtuous and godly lives, and frequent and fervent prayers. While he is absent, there is neither purity nor peace; when he is present, joy is shed abroad in our hearts, vice is confounded, virtue triumphs, and we have a foretaste of that happiness which in the future world shall be our eternal inheritance.

THE DANGER AND GUILT OF THE LOVE OF RICHES.

PROVERBS XXVIII. 20.

"He that maketh haste to be rich shall not be innocent."

I NEED not tell you, my brethren, that the maxims and the practice of the world are in direct opposition to this inspired precept. The accumulation of wealth is the chief motive that impels men to the exercise of their mental and bodily faculties, and it is deemed an honorable and praiseworthy motive; the prudent parent urges it upon the attention of his child, and the community at large applaud and encourage its manifestations. Industry, enterprise and economy, are therefore not so much valued for their intrinsic properties in the formation of character, as on account of their obvious use in accomplishing what with the great majority of men seems to be the principal object of life. The rapid acquisition of riches, too, so far from being regarded as a hazardous trial of virtue, and therefore

to most men a misfortune rather than a blessing, is coveted with eagerness, and too often looked upon with envy by the unsuccessful. Now the language of Scripture is at variance with these sentiments, for it says, "Labor not to be rich; cease from thine own wisdom." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil." "How hardly shall they that have riches enter into the kingdom of God." These and many other passages clearly exhibit the estimation in which the great pursuit of man is held by Divine wisdom. But the text which I have selected goes farther, and pronounces him that maketh haste to be rich not only unwise in striving for a position dangerous to his soul's health, but declares him to have become already guilty,—"he shall not be innocent."

This is a subject, however, which at the very outset suggests many seeming paradoxes, and therefore it is one which requires explanation and invites discussion. With this design it is now presented to your notice; and, most certainly, it is a subject which cannot be without use and interest in a community, where the rapid accumulation of wealth is so universally looked upon as a distinguished blessing, a community, too, the members of which are in a peculiar manner liable to incur whatever amount of guilt the text denounces against those who make haste to be rich.

In my treatment of this subject I propose *first*, to

state briefly the principles which the Gospel maintains concerning riches and their accumulation; *secondly*, what is intended by making haste to be rich; and *thirdly*, the nature and consequences of the guilt incurred by this course of conduct.

I. If it be demanded, then, whether religion forbids to its professors the possession of wealth, or the moderate and well regulated desire for its acquisition, or the diligent use of the means which are essential to obtaining and preserving it, we reply, without hesitation, that it does not. The Gospel advances no such unreasonable doctrine, it requires no discipline so inconsistent with the development of the human faculties, so subversive of the social state in which man has been placed, and in which it was designed that he should pass the term of his probation. Many, indeed, have inferred from certain insulated texts of Scripture, erroneously interpreted, that such a course of conduct is recommended to the disciple of Christ, if not required from him. A voluntary poverty has often been the theme of praise, and the object of recommendation, with some misguided enthusiasts, and is still regarded by many as one of the strongest evidences of a religious temper of mind, and one of the surest methods of securing the Divine favor. But we have not so learned Christ, nor do we think that such an inference can be legitimately drawn from any one of the precepts of his Gospel. The commands are frequent and positive that we should not trust in uncertain riches, that we should not set our hearts upon them, that we

should not sacrifice to them the treasures of the soul, and our blessed Saviour has emphatically declared that we "cannot serve God and mammon," that is, devote ourselves soul and body to the acquisition of wealth, and at the same time maintain our allegiance to our heavenly Master. We are constantly admonished, too, of the dangers to which the rich man is peculiarly exposed—how much stronger his temptations are than those of his less prosperous brethren, to pride, to luxury, to selfishness, and to forgetfulness of his God and his future well-being.

But deceitful as wealth is, and dangerous in its influences upon the unguarded and the worldly-minded, it is nevertheless in itself an eminent blessing, and a powerful means of usefulness put into the hands of the prudent and conscientious man. It is unequivocally a gift conferred by the hand of God upon its possessor, and its distribution amongst men is regulated by the direct interposition of his Providence. The indications of this truth are very clearly marked—for look out upon the world of human enterprise, and see in what wonderful ways riches are both obtained and lost. The greatest industry, prudence and enterprise, will not always secure them, nor is the absence of these qualities always attended with poverty. The mighty and prosperous of the earth are often suddenly overwhelmed with adversity, and again God raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill, that he may set him with the princes, even with the princes of his people. All this proves that the Most

High ruleth in the kingdom of men, and that he giveth it to whomsoever he will. If God, then, sees fit to place wealth in the hands of any individual, by giving him the inheritance of that for which he did not labor, or by crowning his industry and enterprise with success, is he, upon coming to a sense of religious duty, to abandon this wealth, or scatter it to the winds? By no means. This would be to charge God foolishly, and to throw contempt upon his gifts. No; on the contrary he is bound to watch and cherish his prosperity, and anxiously to ask, as under a deep sense of responsibility, how he can best employ it for the promotion of God's great purposes of benevolence; and he is ever to remember that God has conferred upon him the distinguished honor of making him one of the stewards of his bounty. Such is the teaching of the oracles of Divine wisdom. Hear upon this subject the clear and impressive instructions of St. Paul to his son Timothy: "Charge them that are rich in this world, that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Here is no command to abandon riches, nor even to disperse them all in works of charity, nor yet to refrain from efforts to increase them. The charge is, do not *trust* in them; be not highminded; if rich in wealth, be proportionably rich in

good works; and do not hoard up the superabundance, but distribute it, and communicate a portion to the needy.

Such is the doctrine of the Gospel. It is just and rational, and dictated equally by wisdom and benevolence. How erroneous, then, is the sentiment of those who would denounce the condition of wealth or recommend that of poverty, as if one were any more favored and protected by God than the other. "The rich and poor meet together; the Lord is the Maker of them all." Both conditions are alike controlled by his Providence, and both are essential to carrying out his merciful designs in the moral government of the world. Vain wishes indeed are sometimes expressed that the distribution of wealth in the community might be equalized, and visionary and short-sighted propositions to this effect are advanced. By some, doubtless, these hopes and efforts are prompted through a benevolent desire to see deserving poverty raised, and the pride of riches brought down, and the comforts of life equally diffused; but in many instances they are the result of idleness, covetousness, and disappointed ambition. Be the motive, however, good or bad, the wish itself is a fallacious one, and the attempt to carry it into effect would be attended with the most disastrous consequences. It would cause the utter subversion of the peace and prosperity of society, and if successful, would consign civilized man once more to a state of barbarism. Nor could the object be attained for any length of time, by all the exertions that man could make, or all the regu-

lations which a government could frame. And for this reason: because God opposes it by laws which man cannot subvert or control. While one man is born with higher degrees of intelligence than another, and with stronger powers of body, and with firmer health, and while God by the inscrutable decisions of his Providence presents favorable opportunities to one which he denies to another, the distinctions of poor and rich must continue. If by any possibility the wealth of a community could be equally distributed amongst its members in the present year, a generation could not elapse before the distinctions between them would be as marked as they are now. God has therefore decreed, and for wise and benevolent purposes, doubtless, that the rich and poor shall be mingled together throughout the land; and he does not require that the rich man should make himself poor, nor that the poor should withhold any honorable and righteous efforts to place himself amongst the wealthy.

But here the precept of the text interposes its caution. No man must "make haste" to be rich.

II. Let us now, therefore, in the *second* place, inquire what is intended by this language. It obviously forbids men to look upon wealth as their sovereign good, and therefore to make its acquisition the chief end of life. The human mind is so constituted that it is impelled, as by necessity, to exert itself for the attainment of that which it esteems best calculated to promote its happiness. While the highest happiness of life, then, is connected with the possession of wealth,

in any one's imagination, that man will of course make haste to be rich. This will be the absorbing desire of his heart, the grand impulse of his whole existence. To resist it would be to keep himself in a constant state of painful and unnatural restraint. Religion, therefore, seeks to correct this false impression, by teaching the uncertain and unsatisfying nature of this description of earthly good, and by showing that true and permanent happiness can be obtained only by devoting the heart to the service of God. "Seek *first* the kingdom of God and his righteousness." This is the command of the Gospel, and until our daily thoughts, desires and actions are made conformable to it, we follow a vain show, and disquiet ourselves in vain. While any man regards wealth as being essential to his enjoyment, all exhortations addressed to him to moderate his desires for it and to bring his efforts within reasonable bounds, are utterly thrown away. Say what you will to him, he will yet continue to make himself the victim of labors, cares, anxieties. He can have no control while riches are not within his grasp, nor does content come with their moderate possession, for the appetite for accumulation is insatiable as the grave. While prosperous, he is absorbed in this one pursuit; day in and day out, week day and Lord's day, it is all the same. The week day he labors boldly and in public, on the Lord's day with the shutters of his warehouse and the door of his counting-house and office closed indeed, but still he labors in mind, and perhaps the books and sheets of correspondence, or the

forms and proceedings of the courts of law are transferred to that which should be the scene of rest and peace and religious meditation—his home—and then his children and domestics see that he burns unceasing incense to mammon, and pores forever upon the pages of mammon's records, but has not one word of praise to lift up to the true God, and never for one moment consults the oracles of true wisdom. Or if to save appearances and to ease some compunctious visitings of conscience, the Bible and books of devotion are opened, the heart does not direct the eye, the thoughts are all away, busy with the world and its employments, and if he comes to the house of God, what avail him its solemn services? he has brought with him into its sacred enclosure the buyers and sellers, the money tables and the exchangers, and confers with them even there.

How many are there of whose habitual life this is no extravagant representation. Such is their estimate of the importance of wealth, so absolutely essential do they regard it to happiness, that in their exertions to obtain it, they will sacrifice to it the peace of mind that moderation gives, the high pleasures of intellectual improvement, the sweets of social and domestic intercourse, often the invaluable blessing of bodily health, and even the interests, the immeasurable interests of the immortal soul. All these they sacrifice, perverse and foolish beings that they are; for of what value is life deprived of these? What sources of happiness more certain and enduring than these could all the

gold of Ophir purchase? These may all be held in connection with rational desires and well regulated labors for wealth, but most if not all these sources are dried up to him who makes haste to be rich. Can he, then, be innocent? No; he is sunk in guilt, in deep guilt. He sins against his heaven-born mind, he sins against his social affections, he sins against his own soul, and he sins against his God; nay, I mistake, he sins not against his god, for mammon is *his* god; but he sins against the God who made him, who would redeem and save him, and who shall one day judge and condemn him.

III. But this extravagant estimate of wealth leads to other evil consequences in its promptings to men to make haste to be rich. Does it not tempt to unrighteous as well as to unreasonable and absorbing methods of acquiring riches? Do we not find here a fruitful and wide-spread source of iniquity? What but this stimulates the robber to his deeds of darkness, and often to atrocious murders to conceal his guilt? How often does this send forth the midnight incendiary to his work of devastation, that he may snatch a small but quickly gained plunder? But these are instances which excite a universal horror and indignation, and here we need raise no warning voice against such deeds of iniquity. But ought we not in a community like this, to speak freely and without disguise of other methods by which unprincipled men seek to gain their ends; methods less flagrant in the eye of the law and in the judgment of society, but not the

less acts of villainy and infractions of God's commands? I cannot go into details. This is not the suitable place for such disclosures, nor does the knowledge and experience of one in my position give the ability to make them. But we are not blind to what is passing before us; we are not deaf to the rumors which from time to time run through the community. What, then, are we to think of all the ordinary frauds of business; of negotiations cemented in falsehood or double-dealing; of all those schemes of delusion which entice the ignorant and unwary, and which end too often in the ruin of every individual connected with them, even of the designing and overreaching speculators by whom they were devised? What are we to think of all the nameless inventions of mercantile cunning of which we hear in connection with weights and measures, and the quality of fabrics, and frauds upon the revenue, and knavery, and corruption, and deceit, and peculation in moneyed institutions? But enough of this. Little as we may see with our own eyes, we hear enough to satisfy us that there are those around us, and many we fear in this extended community, who make haste to be rich, and so make haste that in their transactions of business they are reckless of all things, but detection. Whence does this arise? The Apostle has declared,—"The love of money is the root of all evil."

But the description of evil I have just alluded to, although we have reason to fear but too prevalent, is yet not so common as the one of which I would now speak; and this is, that in making haste to be rich

men are tempted to hoard up their gains with such miserly solicitude that little or nothing can be drawn from them to promote works of charity or extensive benevolence. I do not think that this vice of avarice is by any means a distinguishing feature in our community. There are indeed disgraceful instances of it here as every where else. But the side on which the great majority with us have erred has been profusion. Foolish extravagance and ostentatious display is the vice of our community. And to gratify this low and grovelling taste for dress and equipage and costly furnished habitations, is with us often the great stimulus to make haste to be rich. But this is not the error which I am now called upon to reprove; let it meet with its just condemnation in due time.

While, however, men are over anxious to accumulate, and at the same time, perhaps, too profuse in expenditures for worldly purposes, they are often close handed and cold hearted towards objects of real utility and benevolence. Here is an evil the existence of which none can deny who will compare the gains of such a community as ours with its disbursements for purposes of charity and public utility. We cannot arrive, indeed, at any thing like an exact estimate upon this point. But we can approach near enough to draw a rebuke upon us for withholding from God's work so large a proportion of the treasure God puts into our hands. Look at the public revenues of this great city; thence infer the individual profits derived from business transactions in ordinary times of prosperity; with

this sum compare the whole amount you may know of, and the whole amount you can reckon up by applying your own standard of contribution to others, which is given for charity and public good in promoting education, literature and the useful arts, and for sustaining the institutions of religion amongst ourselves, and sending them to the destitute of our own and foreign lands; and then say if, as a community, we do not make haste to be rich, and so make haste that we slight our obligations to our less favored brethren of the human family, and forget our duty to our God as the stewards of his bounty.

If such, my brethren, are the consequences,—and I have enumerated but a small portion of them, and these even I have depicted with a forbearing pencil and with faint colors,—if such are the consequences resulting from the temper of mind which the text describes in short but expressive words, can we wonder that it should fall under the ban of God's most serious displeasure? Can we wonder that it should be the subject of such frequent warnings, expostulations and denouncings in the Sacred Scriptures? Of the whole catalogue of human sins, the most dangerous, the most corrupting, the most hostile to all high and noble purposes, and to all generous affections, and to all holy and religious influences, is the love of money. All other sins are more easily dealt with, they are more open to rebuke, and the conscience of the delinquent sooner comes in to our aid. But this sin can be cloaked and covered up in such plausible pretences, it can as-

sume to itself such honorable names, it can array such specious arguments in its defence, that it is difficult to grapple with it fairly. It can speak of the duty of providing for one's household; it can call itself prudence, economy, self-denial; it can reason about the importance to the community of masses of wealth, and thus confound with itself virtuous and praiseworthy courses of proceeding, and righteous and honorable tempers of mind. But practice deception as he will upon his own heart, and labor as he will to delude others, the man who makes haste to be rich is a sinner in the sight of God, and should be despised and frowned upon by a virtuous community.

The opulent who feel their responsibilities, and acknowledge that they are the stewards of God's bounty, and who judiciously and generously fulfil the duties of their station, are a blessing to all around them. They deserve and will ever receive the grateful approbation of their fellow men, and what is far more important, the satisfaction of an approving conscience, and the commendation of their God, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler of many things; enter thou into the joy of thy Lord." But the man who is affluent and useless in his generation, who hoards for hoarding sake, or who gains that he may spend in selfish extravagance, "is as a barren mountain oppressing the earth with its burden and blasting the valley with its shade." He defeats the end for which God appointed him to wealth, and the five or ten talents

which he now buries in the earth, shall rise to his everlasting condemnation. The gold which he hugs to himself shall eat as a canker into his soul, and destroy all generous affections and all religious influences. He can carry nothing of it with him when he goeth, as go he must to his grave like other men; naked came he into the world, and naked must he depart from it; and naked must he stand before his Maker, and there, defenceless and unsheltered, must he abide the blasting stroke of God's displeasure, and the curse that shall consign him to his everlasting portion, where shall be weeping and gnashing of teeth.

Fly, then, oh! fly the hateful vice of inordinate desire for wealth; be content with moderate measures of it, with slow and well-earned accumulations, and make to yourselves friends of the unrighteous mammon; where your treasure is there will your heart be also; you would have your heart in heaven, then lay up your wealth, give it to the keeping of your Saviour, and then in the time of your greatest need he will be your surety, and when the earth crumbles and the elements melt with fervent heat, and sinners, and idolaters, and gold worshippers, are awe-struck and confounded, ye shall stand erect and unhurt; ye shall be clothed with a garment above all price, your Saviour's righteousness, and ye shall be led by him to the city which hath foundations, whose builder and maker is God.

CHRISTIAN NURTURE OF CHILDREN.

2 Timothy iii. 14, 15.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

To be able to look up to virtuous and pious parents as the source of our being, is certainly a high privilege, and one for which we should be grateful, as we shall also without doubt be answerable. This privilege the youthful Timothy, the first Bishop of Ephesus, enjoyed. The Apostle Paul speaks of it in my text, and makes it a part of his argument and exhortation to his spiritual son to perseverance in the faithful discharge of his responsible trust. He had before alluded to this point, and in the earlier portion of the Epistle he makes an appeal to which the affections of Timothy must have been quickly responsive. "I thank God, when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois,

and thy mother Eunice; and I am persuaded that in thee also."

Timothy, then, had enjoyed the unspeakable benefit of early religious instruction, and the Scriptures were the basis of this instruction; and for it he was mainly indebted to the faithful care of a pious mother. These facts may direct our thoughts to some profitable reflections.

From his childhood Timothy had "known the Holy Scriptures." It is obvious that in these Scriptures could have been included only the books of the Old Testament, for those of the New Testament were then only in process, as it were, of composition. But of those ancient Scriptures, the Apostle says that they were able to make the student of them wise unto salvation through faith which is in Christ Jesus. They were "*able* to make wise unto salvation." They had within them all the instruction needful to prepare the mind of the Israelite to recognize, and excite him to receive, Jesus as the Messiah. But there must have been patient industry to read, unprejudiced humility to accept, and devout faith to appropriate their teaching. Those amongst the Jews, therefore, who possessed these qualifications, were made wise unto salvation; but others, like the great body of the Scribes and Pharisees, though professing the utmost reverence for the Scriptures, and studying them with the greatest care, yet they penetrated no farther than the letter; the spirit they could not, because they would not, comprehend, and there-

fore they rejected Jesus from being their Messiah to their own fatal condemnation.

The early instruction of their children in the leading facts and principles of religion, was a striking feature in the domestic policy of the Jews. Their historian Josephus states, that children were taught in the law from "the first dawn of sense and reason in them." From the age of five they were accustomed statedly to read portions of the Sacred Scriptures. Indeed, when we call to mind the solemn and emphatic injunctions of Moses, we cannot but feel assured that the devout Israelite must ever have paid special attention to this duty. "These words which I command thee this day shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." Thus the statutes, ordinances, and commandments of the Lord, were to be kept in the closest possible connection with every family of God's peculiar people. Not only were they to be the subject of early and stated instruction to the children, but also upon every suitable occasion they were to be introduced as topics of familiar conversation. And the lessons of sacred wisdom thus communicated through the ear, were to be impressed upon the imagination and the memory by the quick and vivid

teaching of the eye. The very posts of the doors and the panels and bars of the gates were to be made as it were living witnesses of the truth, to hold up to all who went in or out, or who passed by, the records of God's goodness, or the precepts of his wisdom. And moreover, the better to accomplish this great design of richly storing the youthful mind with that knowledge of events and principles which should be available in leading their children to walk in all the commandments and ordinances of the Lord blameless, their interest was to be excited by special observances, and when the son asked of the father, "What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you?" the father was to recount their past history, and to tell them of the great things which had been wrought for them, and to state to them the condition alone upon which God would continue his favors to them, namely, obedience to all which the Lord had commanded.

Such were the provisions made under the Old Testament dispensation, by God's own appointment, for the effectual communication of religious instruction to the young. That the necessity for such instruction under the Gospel is equally great, no one will deny, nor will it be denied that the spirit if not the form of the Hebrew mode of domestic teaching, might profitably be introduced amongst Christians.

This, therefore, is a point worthy of our most serious consideration. I do not suppose that the importance of early religious training would be generally

underrated, certainly not by such as those to whom I now speak, when the question is made one of discussion. I take it for granted that well nigh every member of any congregation of professing Christians would readily assent to every proposition that might be laid down touching the importance of imbuing the minds of the young with religious principles. But come to the mode in which this should be done, and the extent to which it should be carried, and differences of opinion would soon be discovered. And then, as to excuses for the neglect of this duty, they would be found in any number and variety. Some there are who think that the child should be left to form its own unbiased judgment upon all questions connected with religion, and therefore that only the great principles of morality, and those general truths of religion in which almost all are agreed, should form the subject of decided and authoritative teaching. Others take a higher ground, and will contend for the importance of communicating to the young all that is included under the term Evangelical doctrine, but would exclude as improper what they please to term sectarian or denominational. But in contradistinction to these opinions, or any modification of them, I would contend, that the young should be taught fully, clearly, and with authority, all that the Lord hath revealed and committed to the Church for the purpose of being conveyed to future generations to the end of time, and that this instruction should be commenced at a period as early as the mind is capable of receiving it. And moreover, the

example of those Hebrew parents who conformed to the directions of Moses should be followed, and attention to this duty should be unremitted: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Were such the condition of the Church, did parents thus discharge their duty to their offspring, how altered would be the aspect of society; what distresses should we escape, what blessings should we enjoy! How would the Church become strong and active, and fully awake to its great design of drawing all men to unity in the faith and holiness of life! The coldness of zeal, the carelessness of living, the neglect of sacred ordinances, the unhappy differences of opinion, the angry contentions that now too much prevail amongst us, as all will be ready to acknowledge, would soon give place to a fervid piety, a mutual love, a united exertion to promote the interests of our holy Church, which would make her a name and praise to all around. I say that we need early, and intelligent, and earnest instruction to be given to children, if we would see such a glorious consummation to take place.

But it will be said, that parents in general, even supposing them to be possessed of the proper spirit, are not prepared thus to become teachers to their children in sacred things. They are not themselves sufficiently grounded in a knowledge of the Holy Scriptures, they have not formed for themselves clear and decided opinions upon the leading truths of the Gos-

pel, they cannot even give a reason for the limited measure of the faith that is in them. Thus ignorant and unfurnished themselves, how can they become teachers and dispensers of the word to others? That such is the case in regard to many who find themselves in the responsible station of parents is indeed true, and were not such the lamentable fact, there would not be the necessity which I now strongly feel for the present exhortation. How, then, is the evil to be remedied? In only one way. By having the minds of parents aroused to a sense of their responsibilities and their duties. Many of them, doubtless, who have a prevailing desire to do right by their children, and who would rejoice to see them growing up in the nurture and admonition of the Lord, yet do not feel that they possess the knowledge or the capacity for this undertaking. They now feel the want and can appreciate the value of early instruction, and had they been trained in the ways of piety in their youth, they could now understand how to give this discipline to their children. Suffering from the consequences of a grievous omission, will they not be solicitous to repair it? But how can this be done? It must be by ourselves. We parents of the present day must begin the reformation. And the improvement judiciously and earnestly begun by ourselves, may go on and extend its happy influences at each succeeding generation. And who can tell what amount of good, what numbers may be turned unto righteousness, by even one parent who will now resolve that his children shall not experience the un-

happy deficiency over which he perchance has to lament.

To mothers are these considerations more particularly addressed. Not that fathers should feel any less interest in them, or that they are less responsible for the discharge of this duty. But the fact is, that in the economy of domestic life, the mother enjoys earlier and better opportunities, if she is not under earlier and stronger obligations than the father, to engage the attention and direct the discipline of the youthful mind and affections. In the Epistle from which my text is taken, the Apostle Paul speaks particularly of the mother and the grandmother of Timothy, while no mention is made of his father. These women, eminent examples of piety themselves, we have every reason to believe were the means of leading Timothy to that early knowledge of sacred things which prepared him for the station which he filled in the Church of God. And the history of all ages, and the biography of many of those men, who have been most distinguished for the virtue and usefulness of their lives, bear testimony to the controlling influence of a mother's character and instructions. It is she who sees the first dawnings of consciousness in the infant mind, who watches the development of the affections, who marks the earliest indications of native depravity in the outbreaks of anger and the stubbornness of disobedience, who hears and aids the strugglings of speech, and who, during the years that the heart is most susceptible to the influence of good or ill, has opportunities without number to get

the nearest approach to it and the most powerful influence over it. What is learned while the mother has, and from the very nature of her relation and her duties must have, principal charge and direction of the young immortal being, can never be lost, but becomes so incorporated as it were with its very nature, that not time, and perhaps not eternity even, shall separate the union. It is impossible to over-estimate the importance of the example, the teachings and the prayers of a pious mother, upon the deportment in time and the destiny in eternity of the child. And equally difficult would it be to sum up the amount of vice and wretchedness justly attributable to the neglect or the positive wickedness of maternal training. The advancement of any generation in virtue and happiness, the progress of the Church in the godliness of its members, depends more upon the mothers of that generation and that Church than upon all other human influences combined. And therefore to mothers must society and the Church look with an eager solicitude, and say, ye are the earthly keepers of our prosperity and happiness.

As I have before intimated, however, fathers cannot be relieved from the heavy responsibility of bringing up their children to a knowledge of God and his Word. The Apostle Paul, in his admirable recapitulation of the relative duties, addresses himself particularly to the father,—"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." When the religious

opinions of parents coincide, and when both are animated with an intelligent zeal for the spiritual welfare of their children, how happy the influence and how beautiful the example of such a household. But we are constrained with sorrow to acknowledge that such instances are not the general rule of our communities, but the exception. When it happens that there is coldness and indifference to religion on the part of the father, and much more when there is opposition to it, accompanied with an immoral life, most distressing is the situation of a pious and affectionate mother. Still she will not despond, or distrust the mercy of God. He who can cause the light to spring out of darkness and the good to come forth from evil, does often produce the most favorable effects upon the youthful mind by the combined operation of the training of a meek, affectionate and prayerful mother, and the harsh discipline and warning example of a passionate, intemperate or godless father. But if we desire the happiness of the young, and the improvement of the social state, let such be the combination rather than that of the pious father and the irreligious, the depraved, or the intemperate mother. Let her who gives of her very heart's blood for food to the feeble body of the infant, and under whose eye and within whose influence its faculties and affections are first opened and begin their exercise, let her be pure in life, devoted in love, constant in watching and warning, and faithful and ardent in prayer, and we will look with a cheering hope to the

future as regards her children, to whatever of evil influence they may elsewhere be exposed.

The Sacred Scriptures, then, being the great source of religious instruction, and parents, and more especially mothers, the most efficient instrument for imparting it, the Church in discharge of the solemn trust committed to it, "Feed my lambs," has special reference to these considerations. The Church, the spiritual mother of the heirs of salvation, is ready to receive into her loving and fostering arms the immortal being as soon as it breathes the breath of life. And during this period of helplessness, blindness and unconsciousness, she protects them from the spiritual enemy and keeps them in safety. The moment they are offered to her, she washes them in the regenerating waters of baptism, and conveys to them the Holy Spirit to make them members of Christ, children of God, and heirs of the kingdom of heaven. And in her daily prayers she commends them to the protection of Almighty God. If they die ere they are capable of committing actual transgression, she commits them to the ground in the sure and certain hope of a joyful immortality, where their early training shall not be in this world of sin and sorrow, and amongst the corrupting influences of fallen man, but in the blissful realms above, and in the blessed company of angels and just men made perfect. If, however, they arrive at a period when they can comprehend the nature of their Christian obligations, then a solemn charge is given both to their natural parents and to their god-parents to provide that they may

learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health.

Thus does the Church manifest her solicitude that her children should have the full benefit that Timothy enjoyed, who from a child had known the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus. And how admirably adapted is the order of the Church's services to accomplish this purpose. All the great facts and doctrines of religion are brought forward in due and beautiful order, and impressed upon the mind by appropriate ordinances. And thus if the young amongst us are excited to inquire, as they did amongst the Israelites, What mean ye by these statutes and ordinances? what a most favorable opportunity for parents, as the ecclesiastical year rolls round, to give to them the valuable knowledge which is able to make them wise unto salvation!

In conclusion, then, I exhort you, parents, to adopt this course, assured that it will be attended with the most favorable results. Begin at the earliest possible period to bring the Church's discipline to bear upon your children. Do not trust to vague and indefinite teachings in general principles, but imbue the minds of your children with the Church's faith, and the Church's worship. Earnestly desire that they may know, as fast as they are able to comprehend, what all these things mean. For this purpose prepare yourselves with the knowledge, if unhappily ye possess it

not. Consider the sacred trust that was committed to you, when God honored you by making you the instruments of calling into being those who may become his own attending angels: consider the awful responsibility that you have assumed, and the consequences that may follow to them, and will most assuredly follow to you, for your delinquency. And may God of his mercy enable us of the present generation so to bring up our children in the nurture and admonition of the Lord, that the coming generation may be wiser, holier, happier than ourselves, and nearer to bringing about that blessed state when the knowledge of the Lord shall fill the earth as the waters cover the sea!

GOD'S FAVORS BESTOWED ACCORDING TO OUR FAITH.

MARK VI. 5, 6.

"And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."

THE place, which was thus cut off from beholding the miraculous power of Christ, is precisely the one that we should imagine would have been destined to participate most largely in this privilege. It was Nazareth, where the greater portion of his life on the earth was passed, and which, on this account, is styled "his own country." Had our Lord's mission been favorably received there, his relatives according to the flesh, and the associates of his youth, would naturally have been favored with frequent exhibitions of his mighty works. If, on the contrary, they harbored doubts as to his Divine character, we should suppose that he would be peculiarly anxious to overcome prejudices arising in such a quarter, by signal and accumulated displays

of the miraculous power with which he was invested. We are informed, however, that this very skepticism which prevailed in Nazareth was the reason why Jesus held so little intercourse with its inhabitants, after he once entered upon the discharge of his ministry, and why "he could there do no mighty work," save the healing of a few sick folk.

To infer from the expression, "he could there do no mighty work," that credulity on the part of the witnesses of the miracles was necessary to their full effect, would be infidelity; because this would imply that they were deceptive in their nature, and that the fraud could be detected by a close scrutiny. On the other hand, we cannot for a moment doubt, that he who stilled the raging elements, and raised the dead to life, by a single word, could have performed works in Nazareth, had he chosen to do so, that would have confounded the most obstinate prejudice, and the most hardened skepticism. Some explanation, therefore, seems to be needed, which may free this passage of Scripture from the difficulties with which it might be embarrassed from a superficial reading. Such explanation it will be the design of this discourse to offer, as a preparation for the practical use to which it is my intention to apply it.

It will at once be conceded by every believer in Divine Revelation, that the cause why our blessed Saviour could do no mighty work in Nazareth, did not proceed from any limitation of his power and authority. As far as depended on himself, he could have

wrought there the miracles that astonished other places, and produced conviction on multitudes of those who witnessed them. If opportunities for changing the water into wine, for multiplying the loaves and the fishes, or for controlling the elements, had not presented themselves, he could easily have produced them, or he could have availed himself of others that must often have occurred, equally adapted to manifest his absolute control over the laws of nature. We are led, then, to look for another cause why Nazareth was less favored than other places in regard to the exhibition of miraculous power. And we shall find it in the character and conduct of the people themselves.

These, the townsmen of the Saviour, had suffered their moral perceptions to be perverted by a violent and unjust prejudice against the person of our Lord. During the greater part of his previous life, Jesus had resided amongst them; and from the fact that the sacred historians are perfectly silent concerning him between the age of twelve, when he appeared before the doctors in the temple, and that of thirty, when he entered upon his ministry, we must infer that he lived in great retirement. He was known only as "the carpenter, the son of Mary." When the time had come at which he was to begin the great work which was the object of his incarnation, he left Nazareth and went to be baptized of John in Jordan. He then began to preach in the cities of Galilee, and to display his wonderful power. Having now fairly commenced his mission and gathered disciples, he returned to his own

country, to give those with whom he had been brought up from his youth, the opportunity of becoming his disciples. For this purpose, on the Sabbath after his return, he went into the synagogue and began to teach. And many hearing him were astonished at his doctrine.

But what further effect was produced upon them? Did they inquire into its truth? Did they examine the Scriptures to see if these things were so? Did they yield their belief to the well attested accounts of the mighty works which were related to them, and solicit with a tractable and candid state of mind that they also might have the privilege of beholding these things? Far from it. With a captious and prejudiced spirit they said, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him."

Had he come from Jerusalem, from the feet of some renowned Rabbi, they would doubtless have given him a different reception. But they would give no honor to the prophet who had been brought up amongst them. They were astonished indeed at his doctrine, and could not forbear acknowledging the wisdom with which he spake; but from whence, they demanded, from whence hath this man these things? But not with the intention or the wish to pursue this

inquiry did they make the demand. It was the exclamation of contempt and anger, and predetermined infidelity. And therefore Jesus could there do no mighty works, except indeed that finding amongst the mass of this prejudiced and unreasonable people some few sick folk, that had faith in his word and power, he laid his hands upon them and healed them.

There is no reason to believe that any exhibition of miraculous power would have wrought conviction in the inabitants of Nazareth. They who could shut their ears to the words of him who spake as never man spake, because he was the carpenter, the son of Mary, and they had known him from his youth, would also have closed their eyes to his miracles, or have said, "he casteth out devils through Beelzebub the prince of the devils."

The reason then why the inhabitants of Nazareth lost the privilege and advantage of witnessing miracles, was, that they gave themselves up to an obstinate incredulity. Jesus, it is said, "marvelled at their unbelief." Not that we are to infer that he who possessed the mind of omniscience could be astonished at any thing as unexpected or as exceeding his conception; but that sentiment was figuratively ascribed to him, which would literally have been excited in one who was only man.

Now in this instance of the people of Nazareth, we find an illustration of an important principle which governs the dealings of God with the children of men. One, too, which it behooves us to under-

stand and keep in mind, lest we also fail of obtaining spiritual privileges through our own indifference or incredulity. God has been pleased to endow man with freedom of will, and has placed within his reach blessings of various kinds, the possession of which is contingent upon his own exertions. In all that relates to the affairs of this life, men act upon the conviction that this is true; and no one in his senses, being destitute of knowledge, or wealth, or any earthly good, would expect to obtain it independently of his own will and his own work. But these put into action, the will prompting and continuing the work, what marvels are often brought to pass! What stores of wisdom or heaps of riches are often gathered together by the efforts of a single determined and persevering mind! And yet who doubts that the Almighty Dispenser is the true and ultimate Source whence any man has obtained whatever he may possess? To those who will not use their faculties, who will not strive to hear and see and understand, it may be said that God cannot give knowledge, nor to the idle and the wasteful can he give riches. Not, of course, that he has not the *power*. He manifests this power in the mysterious exceptions which he sometimes makes to his own laws, giving to a few the inspiration of genius, and thus enabling them to produce, without apparent effort, that which no amount of labor on the part of others could accomplish, and pouring upon a few, treasures of gold, amassed by no toil of their own, and preserved by no forecast of their own. The rea-

sons for these departures from his own general law the Supreme reserves to himself, and presumptuous and unavailing would it be in finite man to attempt to scan them. But the law itself is well defined and fully proclaimed, and by this law men are to regulate their conduct; and foolish and sinful is it in them to permit themselves to be drawn aside by its exceptions. The law is, that objects desirable in life are to be attained by well directed and adequate exertions. And in conformity with this law, God can do no mighty works in relation to his temporal condition in this world for any man who does not believe that success is contingent upon his own exertions, and who does not act accordingly.

This self-same principle enters also largely into the government of God over man in his spiritual relations. The co-operation of man with the providence of God is here equally essential to the production of any striking or important result. The age of physical miracles has indeed long since passed away, and we have no reason to believe that any readiness of faith would now have the effect to reproduce them, because their great object has been accomplished. But wonderful works, moral miracles, have been and are yet performing amongst men. And the reason, doubtless, why they are not more frequent and more astonishing is precisely the same which precluded the inhabitants of Nazareth from beholding the mighty works of Christ. It is the *unbelief* of men. God is now, as he was then, ready to make his presence and his power

manifest to the sons of men. But now, as then, there must be on their part the appropriate temper of mind. It has ever been so, and ever must continue to be so, while the government of God is conducted by moral means; and man is made justly accountable, because he is free to choose, or to refuse, the good proffered to him.

In the history of our Lord's miracles while he tabernacled with sinful flesh, there was always supposed, and very often demanded, on the part of those who were to receive the benefits of them, this trustful and submissive faith. When the father of the lunatic child besought Jesus to have compassion upon him and his afflicted son, Jesus replied, "If thou canst believe, all things are possible to him that believeth." The power of healing existed in Jesus, but its exercise, in this case, was made dependent upon the father's faith. And when he said, with tears, "Lord, I believe, help thou mine unbelief," the true temper of a petitioner for the Divine interposition was manifested in him, and the blessing he so earnestly implored was granted. Again, when two blind men followed Jesus, crying and saying, Thou Son of David, have mercy on us,—Jesus, before yielding to their entreaty, catechised them upon their faith. Believe ye that I am able to do this, said he? They did believe; and when they replied, Yea Lord, then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened. So also when St. Paul was preaching at Lystra, and the cripple from his mother's womb,

who never had walked, was one of his attentive hearers; the Apostle looking on him, and perceiving that he had faith to be healed, said, with a loud voice, "Stand upright on thy feet." And he leaped and walked. The miracle working power was in the Apostle, and was ready to be exercised on any suitable occasion or subject. The teachable and candid frame of mind with which the cripple had listened to the word preached, and the nascent faith which it had produced in his heart, rendered him a proper subject for the exercise of Divine mercy, and bodily faculties which he had never before possessed, were at once given to him as a reward.

In these instances there is a clear declaration of the condition upon which God will dispense his favors to men. We have said that interruptions of the order of nature, or the exhibition of physical miracles, is no longer to be expected. But even in the case of human infirmities in the present day, we want not an illustration of the great principle for which we are arguing. The healing of bodily maladies has been committed to the ministration of man in the use of appointed means. The blind eye can yet be restored to sight, and the cripple can be made to walk. But if through obstinate prejudice or unbelief the unhappy victims of such afflictions will scorn the discoveries of science, and resist the exercise of human skill, they are inevitably doomed to grope their way, or drag along their deformity, through the world.

For spiritual blindness, and inability to walk cheer-

fully and strongly along the way that leadeth unto life, there is also an appointed and a more certain cure. The great Physician of souls is ever ready to administer it. But there must be faith in his skill, and willingness to submit to it, or no man can be healed. If he denies that he is the subject of a moral deformity, then of course he will have no inducement to seek relief from it. If, experiencing its painful effects, he yet doubts whether there is balm in Gilead or a physician there, he may remain hoping, and perhaps desiring a cure, but none will be found. He must come with a submissive faith, and yield himself up to an appointed treatment, or still carry in his soul its spiritual infirmities. The restoration of a soul blind or crippled by reason of sin is a mighty work, none but Almighty power can effect it. But the exercise of this power is contingent upon the sufferer's own consciousness of malady and earnest desire of relief. Where these tempers exist, God does yet and ever will show forth his mighty power, and the blind shall see and the lame shall walk.

The doctrine thus briefly stated and explained is full of important suggestion and reproof. It shows us why it is not now, as of old, when the Lord added to the Church daily such as should be saved, and why the power of the Gospel is not more strikingly manifested in the lives and characters of the disciples of Christ; why indeed miracles, such as the conversion of thousands under the influence of a single exhibition of Divine truth, are not still performed. God is not

unwilling to promote his work; he has not become indifferent to the salvation of the lost sons of Adam. Far be from us such an impious thought. But as the Prophet said to the rebellious Israelites, so to us with equal truth may it be proclaimed, "Your iniquities have turned away these things, and your sins have withholden good things from you." God for ever waits to be gracious. The Saviour's reproof is still deserved, "Ye will not come unto me that ye might have life." He cannot be gracious to the evil and the unthankful; he cannot give spiritual life to those who obstinately refuse to go forth from the chambers of death and seek for it. He cannot, because he will not, violate those laws which he has righteously ordained.

Mighty works are still, as it were, hanging over us, ready to be performed amongst us; as the wonderful union, peace and extension of the Church, the wonderful manifestation of Divine love in each one of our hearts, leading each one of us to exhibit the beauty of holiness in a consistent, godly life. That these, and other untold and unimagined spiritual blessings, which would make our Church like the holy city New Jerusalem, coming down from God out of heaven, and ourselves a rejoicing people walking in the light of the Lord,—that these are withheld from us only by our own want of desire and exertion for them, is no less true than grievous to be thought of. It is the lack of undoubting faith and earnest prayer. These, these alone are the obstacles to the outpouring of God's favors in richest profusion.

Let this conviction then sharpen our repentance for past neglect and coldness, and let it quicken us to livelier and more hearty faith, and to the exercises of a more devout life. When these are the characteristics of the Church of Christ, then will all his great and glorious promises be fulfilled; she shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners; but till then her sky shall be clouded, and her sun and moon shall not give their light, and her hosts shall not be marshalled to go forth in firm array and fight the battles of the Lord against the mighty.

OUR RESPONSIBILITY FOR OUR FAITH.*

ROMANS X. 10.

"With the heart man believeth unto righteousness."

THIS form of expression is peculiar, and, as applied to represent the nature of that essential principle of all religion, faith, is in a remarkable degree significant. With the heart man believeth. Faith is usually represented as an act of the understanding, and by some, too, it has been supposed that it is an act in regard to which the understanding exercises little or nothing of free agency. We cannot refuse our assent, they argue, to a proposition, when the terms in which it is expressed, and the demonstration by which it is sustained, are both fully comprehended. Hence these persons will contend that they are not responsible for their unbelief, and in reply to every exhortation, "have faith,"

*Preached at Haverstraw, Aug. 27th, 1854, the last Visitation made by Bishop Wainwright.

they say, give us a demonstration, and our belief will be inevitable. We assert, on the other hand, that every man is strictly responsible for his faith, inasmuch as faith is made the condition of salvation; and as salvation is a blessing offered to man for his acceptance or rejection, it would be utterly inconsistent with the goodness and justice of God to propose a condition that is not subject to the exercise of man's free agency. A fair exposition of our text, we think, will place this question in a clear and satisfactory point of view.

On the face of it, the text seems to imply that the *affections*, rather than the *understanding*, have the chief agency in producing belief. The truth is, however, that in order to originate and maintain the mental state which the Gospel designates "faith," both the understanding and the affections must be called into exercise. And the declaration of St. Paul unquestionable goes this length, for in Scripture language the heart is figuratively assumed to be the seat of all the faculties of our incorporeal nature, and in one passage or other of Holy Writ the term is used to represent all these faculties. It means, sometimes reason, sometimes memory, at one time conscience, at another the affections. The distinction of the head and the heart, so common with us, was unknown to the Jews, or at least unused by them, as far as we know, and therefore the operations of the reason as well as the agitations of the feelings were described as holding their common locality in the heart. When it is asserted, then, by the Apostle, that "with the heart man believeth

unto righteousness," we may infer that the faith which will be counted to us for righteousness, or which will justify us in the sight of God, is such a conviction of the understanding as will control the affections, and exert a purifying and a permanent influence upon the life and character of the believer.

The distinction which the Apostle here introduces incidentally in the course of his argument, is not between faith as an act of the mind simply, and faith as combining with this act an emotion of the soul, but between faith as an inward conviction and as an open profession. He had asserted that Christ was "the end of the law for righteousness to every one that believeth." He then states what is implied in this faith, viz: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Thus, then, we see that a saving faith demands an outward profession, accompanied with an inward conviction. Observe, however, that this declaration is not to be restricted to the single article of the resurrection of Christ from the dead; for as upon this fact depends the truth of all that Jesus taught and did, a belief in it involves a belief in the whole Gospel; and as the Gospel is the only means of salvation, in order to secure this inestimable benefit we must each confess it with our mouth and believe it with our heart.

Now the nature and the extent of this heart-belief is an important and interesting subject of investigation, and as we proceed with it, I think we shall be fully satisfied that religious faith is an inward state, subject in a great measure to our own control, and therefore that we shall be justly held accountable for our want of it.

We have seen that "the heart" is an expression that stands for the combined faculties of the inner man. These, for the purpose of examining their distinct operations, we usually arrange under three heads, the understanding, the affections, and the will. The perfection of saving faith demands the exercise of all these constituent parts of the one spiritual nature of man. But in its formation, they may act distinctly, and with different degrees of power, in different men, and under various circumstances of life. As applied to the objects of religious belief, the *affections* are usually first called forth. When the infant first kneels at the side of its pious and loving mother, and is taught to lisp its earliest words of prayer and praise, its reasoning powers are but very slightly developed. It is difficult to raise its comprehension to any being higher than that mother, or more capable of contributing to its happiness or misery. Objects of sense are the only objects within its intellectual grasp, and in regard to these its deductions are wavering and often erroneous. But its affections are in full play; it can love, and fear, and hate, and its conduct is controlled by these impulses. Its belief in God is nothing more than love for an un-

seen mysterious Father residing somewhere in the skies, and fear of displeasing him. Its belief in the Saviour is the same sentiment excited towards an absent and devoted Friend who has sacrificed all, even life, for its sake. Try to make it reason about the being and nature of God, and the work of redemption, and to comprehend these questions intellectually, and you will see how difficult your task, and how slow the progress you make. But appeal to its affections, and excite them and direct them to a heavenly Father and a bleeding Saviour, and its little heart will swell with emotion, and in its mantling cheek and tearful eyes, you will discover that love has already begun the formation of faith, and is preparing the way for the intellectual exercise of the same great principle. If we leave the state of childhood, and examine that of the full formed man, we shall discover that here also the affections are the earliest and most persuasive guides to religious faith. Few men ever take up the Gospel and examine into its truth as an abstract question, by sifting its evidences, and applying the tests of logic and criticism to its pretensions, because few are capable of carrying on such an investigation; and of those who are equal to such a task, the number that engage in it, until their affections are first interested in religion, is exceedingly small. Why should they occupy themselves in studies so laborious, and which can contribute little or nothing to their worldly advancement? But when a man has once got his feelings interested in religion, because it promises to supply a void in his heart

which nothing else can fill; because it comes to him when bowed down and weary with a load of sin, and shows him how to remove it; because it holds out the hope of a brighter and better world when his prospect here is dark and dreary, or is about to fade away for ever from his sight; because it draws near to him when his tenderest affections are torn and agonized by the cruel ravages of death, and speaks the only words that can reach to the depth of his wounded love;—when thus the Gospel has gained his attention, he will hear, he will take its promises on trust, until the calmer season of submission or resignation shall have arrived, and then he may perhaps for the sake of a firmer conviction, or from pure interest in the subject itself, apply his reasoning powers to the examination of the ground of his faith. But with most of those who believe, the process of reasoning upon this question is a very simple one. A want is felt; a painful want, a restless want, a hunger of the soul; the bread of life is offered, it is seized upon, it satisfies the tormenting desire most gratefully and most entirely, and this is enough. I was famishing and now I abound—is not this the food which He who made my soul provided for its nourishment? I cannot doubt, and, therefore, I accept it gratefully and believe.

But still, while we give this precedence and this preponderance to the influence of the affections in producing religious belief, it is not for the purpose of undervaluing, and still less for that of setting aside, the authority of the *understanding* in this question. Why should

we do this? The Gospel challenges the closest investigation into its evidences. It appeals to the reason as directly as to the feelings. And if the reason is first convinced, and the feelings are afterwards brought in, it matters not; this faith will be a saving faith equally with that which is produced by the more common and more natural process. God has graciously made provision for every grade of intelligence, for every varied combination of the mind and the affections as found in man. The brightest understanding may task its powers to the utmost upon the wonders of redeeming love, and if they are faithfully and honestly employed, conviction and admiration will become stronger and stronger, and intellectual faith will at last break off its cold and rigid investigations, and bend in profound humility and adoring love before the cross of Jesus. And on the other hand, take the humblest intellect, that of the child; or that of the man in stature, but whose mental powers are feeble and undisciplined as those of a child; to such an intellect let the Gospel be offered, and it will hardly be able to comprehend the elementary principles of its belief, certainly not to hold the briefest argument concerning them; but yet these same principles shall take hold of the affections, and warm them, and excite them, and direct them, and shall do more to produce purity of living, and peace of heart, and sustaining hope and courage in life, and triumph in death, than all the argument and demonstration in the world. And what is more, these very affections kindled and glowing with live embers from

the altar of God, will shed a light upon the mind, and communicate a warmth to it that shall quicken it after a wonderful manner, and give to an intellect, once dull and almost brutish, powers of quick perception, and the faculty of strong practical reasoning.

If these statements are true, and we think they cannot be controverted, is there any room for doubt as to the question, whether or not religious belief is a voluntary state? Who can reasonably hesitate as to his power of exercising a control over his affections? Who can deny that he has the ability to direct his intellectual powers to the examination of any subject presented to his notice? If then there is any intelligent and accountable being who does not believe in God and love him, who does not accept Jesus Christ as his Saviour, and comply with the Gospel terms of salvation, there are two conditions on which we may account him excusable—either that he has never heard of the truth as it is in Jesus, or that having heard of it, and examined it fully, faithfully, and in an humble and prayerful spirit, he has come to the honest conviction that the Gospel is not sustained by adequate proof. But from you who now hear me both these alternatives are removed. You cannot deny that the Gospel of salvation hath been proclaimed in your hearing times without number. "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates in the city she uttereth her words." As to the other

alternative we are very bold and confident in asserting that a thorough, faithful, and heart-directed investigation never can lead to any other conclusion than that the Gospel is "the great power of God unto salvation."

PREPARATION FOR DEATH AND JUDGMENT.

Amos iv. 12.

"Prepare to meet thy God."

From this dread interview there is no escape. The day is coming when each one of us will be summoned to meet our God. Yes, my brethren, every intelligent being who has drawn the breath of life since the creation of the world, and every one that shall be called into future existence, must inevitably appear in the presence of that great Being who made and governs the universe. No violence will enable us to resist, and no artifices will give us the opportunity to flee away. When the trumpet of the Archangel shall wake the slumbering dead, and change as in a moment, in the twinkling of an eye, the corruptible bodies of living men, the whole assembled myriads shall be urged forward by a silent and resistless power, like the waves of the mighty ocean, to the judgment-seat of Christ. Nor shall we then be sustained by that confidence

which assembled numbers have given to those involved in a common cause, nor can we then hope to be unobserved and forgotten in the promiscuous multitude. No; the eye of the all-seeing, all-knowing God will be upon us, and the individuality of our being will then be felt as if we each one stood alone. We shall be assured that our hearts are laid open to their inmost recesses; we shall be tremblingly aware that our particular character and conduct will be scanned by Him who cannot be deceived. Memory and conscience under this awful excitement will be roused to their most vigorous exertion. No book of record will be required to prove our sins and delinquencies, nor will the accusing angel need to prefer his charges against us, or to proclaim aloud our guilt. The agonies of remorse will indicate to the wicked their sentence, before the Almighty Judge shall declare it; and the encouraging smile of a Saviour, and the assurance of his intercession, will animate the righteous and give them the joyful hope of pardon and acceptance. But the trial, the dreadful trial, the final trial, the trial deciding our eternal destiny, *must* take place, and we shall, each one of us, either go with the righteous into life eternal, or depart with the wicked into everlasting fire prepared for the devil and his angels. Is it not then of importance unspeakable that we should hear and obey the admonition, "prepare to meet thy God?"

I would trust, my brethren, that your minds have been in some degree prepared by the foregoing obser-

vations to consider this subject with a solemn attention, and will therefore lead your meditations to inquire,

First, into the *necessity* for this preparation.

Secondly, into its *nature*.

Thirdly, to notice the *marks* by which this state of mind is indicated; and

Lastly, to point out the *warning* and consolation which attend it.

I. The *necessity for preparation* against the day of judgment, can be denied only by those who disbelieve that there is a future state of existence, or who imagine that the Supreme Being is indifferent as regards the conduct of men in this life. If we acknowledge that there is a life beyond the grave, and that God is a righteous and just Being, and beholds the things that are done in heaven and earth, we must assent to the farther position, that he has appointed a day in which he will bring every work into judgment; and assenting to this, the necessity for preparation is an irresistible inference. Future accountability, however, is so clearly and emphatically recognized in the Sacred Volume, that arguments independent of it, although the most conclusive might be brought forward, are rendered needless. Nor can argument be needed to prove to any one who, with correct motives and feelings, enters the walls of a Christian temple, that his life should be a preparation for judgment to come. All such persons—and to such only do we now speak—should we ask them, Do you believe there is a God? Do you believe that there is a resurrection both of the

just and the unjust? Do you believe that God has appointed a day in which he will judge both the quick and the dead? Do you believe that you will yourself have to stand at the bar of the Eternal?—would promptly and correctly reply, most certainly we do. Should we push the inquiry farther, and say, Do you believe that preparation for this event is a solemn and incumbent duty? the same affirmative answer would be given. To the last and probing question, Are you now prepared? we fear that a very opposite answer must, in most instances, be returned. And the reason is, that the necessity of preparing for death and judgment is most generally held as a speculative truth, not adopted as a practical principle. How erroneous, how awfully erroneous is this state of feeling?

A just sense of our accountability should enter into and control all our actions. When we think in what condition we are, how little fitted to make answer to our God and Judge, and how soon and suddenly it may be declared to us, Give an account of thy stewardship, for thou mayest be no longer steward, we should tremble at the dangerous position in which we stand. And yet most men are passing through life unconcerned, as though they were secure of it for ages, and were exempt from any consequences which are to follow its good or ill employment.

Now, how can we convince them of their danger? how can we rouse them to a just feeling of the necessity of preparing to meet their God? Their understandings are already satisfied; they require no argu-

ment, but with fatal procrastination they are putting off the evil day. They think that other opportunities will be afforded, and that there will be time sufficient to accomplish their purpose. The young are waiting till they become older, and have been satiated with some of the pleasures they feel it to be their privilege to enjoy; those who are a little farther advanced are too much involved in their worldly concerns, and even the warning of old age and its attendant infirmities is often neglected, and a last sickness and a dying-bed are looked forward to as affording sufficient season for preparation. Meantime the awful uncertainty of life is never taken into the account, and admitting that a few days or hours will be ample space for preparation, it is not remembered that even these may not be granted. But oh, presumptuous youth, and more presumptuous man, do not thus boast thyself of to-morrow: do not trust the safety of thy immortal soul to such uncertainties: do consider the affecting admonitions which day by day are sent to thee, and "be also ready, for in such an hour as ye think not the Son of man cometh."

The argument for immediate preparation is greatly strengthened when we consider the *nature of this duty.*

II. In what does it consist? In being ready to give up our account of the deeds done in the body, and to give it up with joy and not with grief. Were we to be called upon in reference to a few of the actions of life, and to state our convictions upon a few

points of belief, and the scrutiny to end there, we could with greater safety and propriety allow ourselves but a brief season of preparation. But as we shall be called upon to answer for a whole life of privileges and opportunities, our preparation should be co-extensive. We read that not only will every work be brought into judgment, but also every secret thought. Very limited and inadequate ideas of this life as a state of probation are often entertained. It is supposed that a large proportion of it belongs to ourselves, to be employed according to our own pleasure, so as we fall into no positive violation of the Divine commandments, and that we are to be ready to answer for a few seasons of prayer, and for our general recognition of the laws of God, and that here accountability terminates. But how does this correspond with the declarations of the Sacred Volume, that we must love and serve God with all our heart and mind and soul and strength; that we must first seek the kingdom of God and his righteousness; that we must not be conformed to this world, but be transformed by the renewing of our minds? The truth is that God does not demand of us a few insulated acts of obedience, and a cold and heartless acknowledgment of his being and perfections. His language is to all whom he calls to the knowledge of his truth, "My son, give me thy heart." We must render up ourselves whole and entire to the service of God. Preparation to meet him at the day of judgment consists in our having acquired this state of mind. There can be no question that

man, as he exists by nature, is a very different being from man as renovated by grace. In the former state, he is unprepared to meet his God; he is in trespasses and sins; he is in a state of condemnation; his sentence must be eternal death. It is only when he is renewed in the spirit of his mind, and lives the life he now lives in the flesh by faith in the Son of God, that he can be esteemed ready for judgment.

This view of the subject greatly simplifies the question before us. It would take long to speak in a distinct manner of all our duties under the several heads of those we owe to God, to our fellow-men, and to ourselves, and to institute an examination upon each one to ascertain whether or not it had been fulfilled. Preparation thus conducted would be a formal and tedious process, and the spirit of piety would be exhausted in its long drawn out exercise of self-examination. But this is not necessary, nor does it accord with the simplicity that is in Christ. The plain and essential questions are, Do we love God, or do we not? Do we believe in his Son Jesus Christ, or do we not? Have we been renewed in the spirit of our minds, or have we not? And is our life an evidence of our progressive sanctification, or is it not? Upon this examination it is of the utmost importance that we remember this alternative—"If any man be in Christ he is a new creature;" and it is only as a new creature, having cast away the works of darkness and being clothed in the armor of light, which is the panoply of Christ's

righteousness, that he can hope for acceptance according to the terms of the Gospel.

III. This being the nature of preparation, it is of great importance that we know the *marks by which this state of mind is indicated.* We must suppose that to be prepared for death and for judgment will produce some visible effects upon the life and character of every man. It is acknowledged that the required change is principally internal: it is of the heart, and its perfection is to be judged of by God alone. Still, however, it is accompanied by external evidences which, if not an unerring sign, may in general be relied upon. At any rate, accompanied as they must be by our own consciousness, they may serve as an indication for ourselves. Now, do we ask, what are the marks of a soul prepared for judgment? They do not consist in a life of gloomy austerity,—in separation from all the concerns of the world, and an unsocial abstinence from its innocent enjoyments. They are not shown by unceasing devotions, extravagant excitements, and loud and boastful professions. Religion may unquestionably have her abode in the cell of the ascetic, and may be found in the assemblies of the enthusiast; but we do not believe that such is her most favored resort. If her ways are ways of pleasantness, and all her paths are peace, we shall not find the temple to which these ways and paths do lead shaded with melancholy cypress, and its altars hung with mourning and the insignia of woe, and the light of joy extinguished and the song of cheerfulness silenced. No, we believe that

there is peace and joy in believing,—that true religion produces that humble, gentle, pure, resigned and cheerful temper, best adapted to temporal enjoyment, as it is alone prepared for future judgment.

But if a caution be interposed against this view of the spirit and tendency of religion, there must be another and more emphatic one against the loose and unworthy opinions which some entertain. By their conduct, if not by their language, they would lead us to believe that preparation for death and judgment is made at very little sacrifice of thought, or time, or worldly pleasure; that it is consistent with indulgence not merely in the innocent relaxations, but in vain and worldly pleasures and employments. They can think that amusements, however calculated to dissipate the mind, to paralyze the heart, to corrupt its sober and chaste affections, are in accordance with that solemn profession whose language was, "I renounce the pomps and vanities of this wicked world, with all its covetous desires and all its sinful lusts." But, can this be the religion of the Gospel?—does it evince that spirit which says, "love not the world," "our conversation is in heaven?" No, my brethren, ask but your own hearts, and you will answer, no. The evidence that we are prepared to meet our God will be found in our sober, uniform, firm, consistent adherence to the faith of Christ, and to that conduct which this faith implies. Can he who is prepared pass days and nights without prayer, or self-examination, or sober meditation? Can he devote his understanding and his affections with an

absorbing interest to worldly gain, or worldly honor, or vainer still, to the successive engagements of empty pleasure. No, my brethren. There must be a distinction between the worldling and the Christian, and this distinction must not consist in words and professions alone, it must be made manifest in the life and conduct.

We read in the Scriptures of the vanities of the world, the lusts of the flesh, the lusts of the eyes, and the pride of life. There must be such things, and if so, he who believes in the Gospel must avoid them. If he himself feels safe amidst temptation, and is confident that his spiritual character is never tarnished or injured by an indiscriminate intercourse with the world, and an unrestrained indulgence in all its pleasures, has he not another reflection to make? has he not another responsibility to weigh? What is the influence of his example upon the young and inexperienced? will not many be encouraged by it to advance to those giddy precipices where their young footsteps cannot be firm, nor their unpractised eyes be steady? If those who profess to love and serve God will, by their conduct, seem to love and serve mammon too,—if those whose better thoughts should be in heaven, will seem at times to have no thought or conversation but for scenes of pleasure,—if those who have professed to deny themselves, and to take up their cross daily and follow Christ, will go where Christ could never enter, and where every sentiment of his holy religion is studiously banished, and his holy Name constantly profaned, what

inference will the young make? what restraint will they be disposed to put upon their conduct or their affections? how much will they believe in the reality and consistency of religious principle? Brethren, let us remember, oh, let us remember, an awful responsibility is upon us; we must be prepared ourselves to meet our God, and we must lead others by the mild influence of our holy example to prepare to meet him too. Let not the double curse of the Pharisees' wickedness fall upon our heads, "Ye will not enter into the kingdom of heaven yourselves, neither suffer ye them that are willing to enter it."

IV. If we are truly prepared, we shall feel, and in some measure exhibit, this state of preparation, and shall never forget the warning of each day to bring our conscience to the solemn inquiry. Especially, ere sleep, that mimic death approaches, to seal us in slumber unconscious for a season, as that of the grave, we shall mingle confession and repentance for the sins of the day, and prayers for protection in the hours of night, with the solemn thought, am I prepared to meet my God? We shall examine the course of our employments and our relaxations to ascertain of their tendency, and whether our spiritual nature has been purified and elevated, or whether we have been drawn still closer to the earth by the chains of avarice, or have been rendered unmindful of our latter end by the giddy whirl of pleasure, or have been corrupted by sensual enjoyments. From a self-examination constantly exercised under the solemn responsibility implied in the

words of my text, we shall proceed in our course of life with firmer and holier resolves. We shall abandon those scenes and withdraw from those engagements which have sullied, if not stained, our Christian integrity, or have weaned our affections from God and duty; we shall exercise virtuous self-denial; we shall come out from the world, the vain world, the heartless world, the polluting world, and shall live as God's people in the steadfast performance of sacred duty, in the elevating enjoyment of daily devotion, in the noble satisfaction of constant progression.

And now, my brethren, I would hope and pray that the word of exhortation and warning spoken to you at this time, may not be ineffectual. But that it may lead many of you, oh, that I could say with the least confidence of belief *all*, to ponder the things which relate to your eternal welfare. What concern of the present state of existence can claim any like importance, what subject of meditation has an interest so deep, or relates to consequences so momentous? And yet how is it neglected and slighted, and, awful to declare, by many even despised. But we would augur better things of you. You dare not despise the terrors of the Lord; you will not turn into contempt the warnings of his ministers; oh, give us one additional evidence of your spiritual wisdom; do not lightly esteem or perversely postpone the solemn considerations we would press upon you. You who are involved in the busy concerns of the world, who are seeking its wealth and its fame, prepare to meet your

God, for he may call you before you have attained half your desires; and if you reach the highest object of your hopes, what will it all avail when he *does* call you? You who are seeking after pleasure alone, and spend your days and nights in vanity, prepare to meet your God, else what will be your terror and dismay when he calls you, and will permit no longer delay? You must leave the world and worldly things, and what will your vain and empty heart, your trifling mind, what will they do to sustain you in the solemn presence of God and the awful realities of eternity? Ye who are advancing in years, and who have exhausted more than half the allotted age of man, are ye prepared to meet your God? If not, oh hasten, for how will ye answer it for years and opportunities neglected. Ye who are in the bloom of life, prepare, for ye know not how soon the tender tree may be felled with all its grown and flourishing branches.

Ye all who hear the voice of the preacher, who know the solemn event which has excited him to expostulate with you, and to some of whom this may be the last voice of admonition that shall be pronounced, the *last* one of numerous warnings that have been forgotten, the *last* call to escape from death and fly to heaven,—"PREPARE TO MEET YOUR GOD."

THE END.

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